# A NECES-
sary Doctrine and erudition for any chrysten man, set furth by the kynges maiestye of Englande. &c.

Psal. xix.

Lorde preserue the king, and here vs, whā we cal vpō the.

Psal. xx.

Lorde in thy strengthe the kynge shall reioyse, and be meruailous gladde thorough thy saluation.

1534

## ¶ The contentes of this boke.

¶ The declaration of Faith.
The articles of our belefe, called the Crede.
The seuen sacramentes.
The. x. commandementes of almyghty god.
Our lordes prayer, called the Pater noster.
The salutation of the aungelle, called the Aue Maria.
An article of freewyll.
An article of iustification.
An article of good workes.
Of prayer for soules departed.

HENRY THE BYGHT BY THE GRACE OF GOD KYNG OF Englande, Fraunce, and Irelande, defendour of the faythe, and in earthe of the churche of Englande and also of Ireland supreme head, vnto all his faythfull and loayng subiectes sendeth greetyng.

LIke as in the tyme of darkenes and ignoraunce, fyndynge our people seduced & drawen frome the truthe by hypocrisye and superstition: we by the helpe of god and his worde, haue trauayled to purge and clense oure realme from the apparaunt enormities of the same, whereun by openynge of goddis truthe, with settyng furthe and publyshynge of the scriptures, our labours (thankes be to god) haue not ben voyd and frustrate: So nowe perceiuynge, that in the tyme of knowledge, the deuyll (who ceasseth not in all tymes to vexe the worlde) hathe attented to returne agayn (as the parable in the gospell sheweth) into the house purged and clensed, accompanyed with seuen

worse spirites, and hipocrisy and superstition beynge excluded and put away, we fynde entred into some of our peoples hartes, an inclination to synister vnderstandyng of scripture, presumption, arrogancy, carnal libertie, and contention: we be therfore constrayned for the reformation of them in tyme, and for aduoydyng of suche diuersitie in opinions, as by the sayde euyll spirites myght be ingendred, to set furthe with the aduise of our clergy such a doctrine and declaration of the true knowledge of god and his worde, with the principal articles of our religion, as whereby all men may vniformely be ledde and taught the true vnderstandyng of that, whiche is necessarye for euery christen man to knowe, for the ordering of hym selfe in this lyfe, agreably to the wyll and pleasure of almyghty god, whiche doctrine also the lordes bothe spiritual and temporall, with the nether howse of our parliament, haue bothe sene, and lyke very wel. And for knowlege of the order of the matter in this boke conteined, for as muche as we knowe not perfectly god, but by Faithe, the declaration of fayth occupieth in this treatise

Faythe.

the

the firſt place. Wherunto is next adioy ned the declaration of the articles of our Crede, conteinyng what we ſhulde beleue. And incontinently after theym foloweth the explication of the ſeuen ſacramentes, wherein god ordinarily worketh, and wherby he participateth vnto vs his ſpeciall giftes and graces in this lyfe. which matters ſo digeſted and ſet forth with ſimplicitie & playnneſſe, as the capacities and vnderſtandynges of the multitude of our people may eaſily receiue and comprehend the ſame: There foloweth conuenientlye the declaration of the .x. commaundementis, being by god ordeined the high way, wherin eche man ſhuld walke in this lyfe, to fynyſhe fruitefully his iorney here, and after to reſte eternally in ioy with hym. whiche bycauſe we can not doo of oure ſelfe, but haue nede alwayes of the grace of god, as without whom we can neyther continue in this lyfe, ne without his ſpeciall grace doo any thynge to his pleaſure, whereby to atteyne the lyfe to come: we haue after declaration of the cõmandementes, expounded the .vii. petitions of our Pater noſter, wherin be conteyned requeſtes

The crede

The ſacramentes.

The commaundementes.

The pater noſter.

stes and suites for al thinges necessary to a christen man in this presente lyfe, with declaration of the Aue Maria, as a prayer conteinyng a ioyfull rehersal, and magnifieng of god in the worke of the incarnation of Christ, whiche is the grounde of our saluation, wherein the blessed virgine our lady, for the aboundance of grace, wherwith god endued her, is also with this remembrance honoured and worshypped. And forasmoche as the heades and sensis of our people haue ben imbusied, & in these dayes trauailed with the understandynge of Freewyll, Justification, Good workes and Prayinge for the soules departed: we haue by the aduise of our clergy, for the purgation of erronious doctrine, declared and set furthe openly, playnely, and without ambiguitie of speche, the mere and certayn truth in them. So as we verily truste that to know god, and howe to lyue after his pleasure, to the atteinyng of euerlastyng life in thende, this boke conteyneth a perfect and sufficient doctrine, grounded and established in holy scriptures. Wherfore we hartily exhort our people of al degrees wyllyngly and earnestly both to reade

The Aue

Frewylle. Justification Good workes. Prayer for soules.

and

and prute in theyr hartes the doctrine of this boke, cõsidering that god (who as saint Paule saithe, distributeth and dyuideth to his churche his graces distinctly) hath ordered some sort of men to teache other, and some to be taught, that all thynges shulde be done semely and in order, and hathe beautified and set furth by distinctiõ of ministers and offices, the same churche: And consyderyng also that for the one part whyche shuld teache other, is necessary not only knowlege, but also lernyng and cunnynge in the same knowledge, wherby they may be hable conuenientlye to dispense and distribute to theyr audience the truthe of god, accordynge to theyr cõning for the edification of other, and by true exposition of the scriptures accordyng to the apostolicall doctrine receyued and mayntayned from the beginnyng, and by conferring and declaration of them, to comuince, refell, and reproue all errours and vntrouthes set furthe to the contrarye, and finally be also able to gyue an accompt, as sayut Peter saithe, of that they professe: It must be agreed than that for the instruction of this part of the church, whose

office is to teache other, the hauynge, readynge, and studienge of holy scripture, bothe of the olde and newe testament, is not onely conuenyent, but also necessarye: But for the other parte of the churche ordeyned to be taught, it ought to be demed certaynly, that the readyng of the olde and new testament is not so necessary for all those folkes, that of duetie they ought and be bound to reade it, but as the prince and the polycie of the realme shall thynke conuenient, so to be tollerated or taken from it. Consonant whereunto the polytike lawe of our realme hath nowe restrayned it from a great meyny, estemyng it sufficient for those so restrained, to here and truely beare awaye the doctrine of scripture, taught by the preachers, and so imprint the lessons of the same, that they may obserue & kepe them inwardly in theyr harte, and as occasyon serueth, expresse them in theyr dedes outwardely, wherby they maye be partakers of that blysse, whiche the giuer of blessednes our sauiour Christe spake of and promised to suche, saying: Beati qui audiunt verbum dei, & custodiunt illud. Luc. xi.

Blessed be they that heare the true doctrine

of

of god, and kepe it, which is the true sense of that texte. Wherfore we exhort and desire al our louing subiectis, that they praying to god for the spirite of humilitie, do conforme them selues as good scholers and lerners oughte, to heare and beare away as afore, and willingly to obserue suche order, as is by vs and our lawes prescribed, and to reade and beare wel away the true doctrine, lately by vs and our clergy sette furth for their erudition, wherby presumption and arrogancy shal be withstanded, malyce & contention expelled, and carnall lybertie refrayned and tempered, and disdayne clerely remoued and taken away. So as endeuouring our selues to lyue quietly and charitably togither, eche one in his vocation, we shal be so replenished with manyfold graces & giftes of god, that after this lyfe we shal reigne in ioye euerlastyng, with the onely heade of the vniuersall catholike church our sauiour and redemer IESVS CHRIST.

Amen.

# Faythe.

FOr as moche as in this booke, whyche is sette furth for the institution and erudition of the cõmon people, the articles of our faythe haue the fyrste place, it is very necessary, before we entre into the declaration of the sayd articles, some thyng to entreate of faith, to the intent that it maye be knowen, what is mente properly by the worde Faithe, as it is apperteyning to a christẽ man, who by faith is partaker of goddis benefites by Christe. And although Faithe be dyuersely taken in scriptures, it shall be sufficient to entreate here, of two kyndes or acceptions of the same.

Faythe in the fyrste acception, is consydered as it is a seuerall gyfte of god, by it selfe, distinct frome hope and charitie, and soo taken, it sygnyfieth a persuasion and beleefe, wrought by god in mannes harte, whereby he assenteth, graunteth, and taketh for true, not only that god is, whyche knowledge is taught

taught and declarid by the merueilous
workes of the creation of the worlde,
(as saieth sayut Paule in the epistle to Rom.i.
the Romains) but also that al the wor-
des and sayinges of god, whiche be re-
ueled and opened in the scripture, be of
moste certayn truthe and infallible ve-
ritie. And further also, that all those
thinges, whiche were taught by the a-
postles, and haue ben by an hole vniuer
sall consent of the churche of Christe, e-
uer sythe that tyme, taught continual-
ly and taken alwaies for true, ought to
be receiued accepted and kept, as a per-
fecte doctrine apostolike. And this is
the fyrste acception of Faythe, whiche
man hath of god, wherein man leaneth
not to his owne naturall knoweledge,
whiche is by reason, but leaneth to the
knowledge atteyned by fayth, without
the whiche Faithe, we be ignorant and
blind, & can not vnderstand, accordyng
as the prophete Esaie sayeth, Nisi credi- vii iuxta
deritis, non intelligetis, Onlesse ye beleue, sept.
ye shall not vnderstande. And this faythe
is the begynning, entrie, and introduc-
tion vnto all christen religion and god-
lynes. For as sayute Paule sayeth: He Hebr.xi.
that commeth to god, must beleue, that he is,

and

and that he is a rewarder vnto them, whiche seke to please hym. And this faythe, all though it be the necessary begynnynge of all ryghtuousnesse, yet yf it procede not further, to Hope and Charitie, it is called in scripture a dead Faythe, by cause it is voyd and destitute of the life and efficacy of charitie.

Faythe in the seconde acception is considered as it hath hope and charity annexed and ioyned vnto it: And faith so taken, signifyeth not only the belefe and persuasion before mencioned in the fyrste acception, but also a sure confydence and hope, to atteyne what so euer god hathe promysed for Christis sake, and an harty loue to god, and obedience to his commandementes. And this faythe is a lyuely fayth, and worketh in man a ready submission of hys wyll to goddis wyl. And this is the effectual faith that worketh by charitie, whiche saynt Paul vnto the Galathians affirmeth to be of value & strength in Christe Jesu. By this Faythe, Abraham, not knowyng whyther he shulde go, went out of his countrey, and dwelte in the lande of behest, as in a straunge lande, lokyng and trustynge for a cytie

Galat.v.

Heb.xi.

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founded and buildid by almighty god: By this faythe also, he was readye to offre vp his only begotten sonne Isaac whan he was tempted, in whom he loked for the promise, nothing doubtyng, but that god was able to rayse hym vp agayne from deathe. And this wyse is Fayth taken in the most part of the examples, whyche be recited of sayncte Paule in the eleuenth chapiter of hys epistle to the Hebrues. And this Fayth euery christen man professeth and couenanteth to kepe, whan he receyueth the sacrament of baptisme.

For declaration wherof, it is to be noted, that all promyses of god, made to man after the falle of Adam, for Christis sake, be made vnder this condition, that man shoulde beleue in god, and with the grace of god, gyuen for Christe, endeuour hym selfe to accomplyshe goddis commandementes. The churche (therfore intendyng that man shulde alwayes haue in mynde, howe the promises of god be made vpon condition, and without kepyng of the condition, no man is partetaker of goddis promyses) hathe taught and ordeyned, that men before they receiue baptisme,

shall

shall promyse and couenant to fulfylle the sayde condition, and to forsake the deuyll and the worlde, and to serue only god. And of this especiall couenante, wherby man byndeth him selfe to god, he is called in latin Fidelis, faythfull, & he that neuer made the same couenant, or after he hath made it, renoūceth and refuseth the same, is called amonges christen men Infidelis, vnfaithful or heathen. And bycause god hath made promyse and couenaunte with man (as is before declared) whiche, we muste moste assuredly beleue, that god wyl obserue and kepe, and is euer in his wordes and promises, most true, most iust, most constant: therfore god is called (as he is in dede) faythfull to man, and kepeth and obserueth his fayth, that is to saye, his promyse to man, requiryng that man shulde likewise kepe his faith and promyse towardes hym.

Nowe of that which is beforesayd, it is manifest, that Faith (as it is taken in the seconde acception) is the perfecte faythe of a true christen man, and conteyneth the obedience to the hole doctrine and religion of Christe. And thus is faithe taken of saynte Paule, and in

other

other places of scripture, where it is sayd, that we be iustified by faithe. In which places men may not thinke that we be iustified by faithe, as it is a seuerall vertue separated frome hope and charitie, feare of god and repentance, but by it is ment Faithe, neither onely ne alone, but with the forsaid vertues coupled togither, conteyninge as it is aforsayde, the obedience to the hole doctrine and religion of Christe.

And here is to be noted, that euerye man, that dothe offende god, dothe not lose his faythe therby. For they that synne by frayltie and sodayn motions (whiche iuste men do not auoyde) and be taught therfore of Christe to saye in theyr Pater noster, *Forgyue vs our trespaces, as we forgyue them that trespas against vs*: yet those menne so breakynge theyr promise with god, and slacking in such care and desyre, as they shulde haue to please god, neuertheles be not accompted to haue loste their faith therby, yea they also, who after the knowledge of god, fall into deadly synne aduisedly, as they that committe murther, adultery, and other abhominations, and so fall from fayth, as it is taken in the se-

conde

conde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet doo not those meune falle frome faith, as it is taken in the fyrste acception, that is to say from certayne and assured knowledge of god and his doctrine. And therfore the gospel speaketh of a seruaunt, that knoweth the wyl of his lorde, and dothe it not. And saint James in his epistle saithe, that Fayth may remayne without charitie. Wherfore a trãsgressour of the law of almighty god, after baptisme, kepeth stylle a remorse of conscience, and the lyght of knowledge by Faithe, whereby he seeth the remedyes, howe to atteyne remission of synne, and by a speciall gyft of further grace is moued to vse the same remedies, and so by fayth walketh the wayes ordeyned to attein remission of sinnes, as in the sacrament of penance shalbe declared.

Luc. xii.

Iacob. ii.

Thus we haue shewed two acceptions of faithe, and declared, that the faythe of knowledge maye remayne in him that hath fallen frome faith, after the seconde acception. But whether there be any speciall particular knowlege, which man by faith hath certainly of

ly of hym selfe, wherby he may testifye to hym selfe, that he is of the predestinates, whiche shall to thende persuere in theyr callynge, we haue not spoken, ne can not in scripture ne doctours find that any suche faithe can be taught or preached. Truth it is, that in the sacra mentes instituted by Christe, we maye constantly beleue the workes of god in them, to our presente comforte and application of his grace and fauor, with assurance also, that he wylle not fayle vs, yf we fall not from hym. Wherfore so continuing in the state of grace with hym, we may beleue vndoutedly to be saued. But for as moche as our owne frayltie and noughtynes, oughte euer to be feared in vs, it is therfore expedient for vs to lyue in continual watche, and continual fight with our enemies, the dyuell, the flesche, and the worlde, and not to presume to moch of our perseuerance and continuance in the state of grace, whiche on our behalfe is vncertayne and vnstable. For although goddes promises made in Christ be immutable, yet he maketh theym not to vs, but with condition, so that his promyse standyng, we may yet fayle of the Iacob. iii.

promyse, bycause we kepe not our pro-
mise. And therfore yf we assuredly rec-
ken vppon the state of oure felicitie, as
grounded vpon goddis promise, and do
not therewith remember, that no man
shalbe crowned, onles he lawfully fight
we shall tryumphe before the victo-
rye, and so loke in vaine for that,
whyche is not otherwyse pro-
myled, but vnder a condy-
tion. And this euerye
Christen manne
muste assu-
redly be-
leue.

¶ The Crede or the.xii.articles of the christen faythe.

I Beleue in god the father almighty, maker of heauen and earth. i.

And in Jesu Christe his onely sonne our lorde. ii

Which was cõceyued by the holy gost, born of the virgin Mary. iii

Suffred vnder Ponce Pylate, was crucified, dead, buried and descended into hell. iiii

And the thirde day he rose agein from deth. v

He ascended into heauen, and sitteth on the ryght hande of god the father almighty. vi

Frõ thens he shall come to iudge the quycke and the deade. vii

I beleue in the holy goste. viii

ix The holy catholike churche.

x The communion of saintes: The forgyuenes of synnes.

xi The resurrection of the body.

xii And the lyfe euerlastyng. Amen.

## Here folowe certayne notes for the better vnderstandynge of this Crede.

First it is to be noted, that all and singular the xii. articles, conteyned in this Crede, be soneccessary to be beleued for mās saluation, that who so euer wylcon not stautly beleue them, or wil obstinately affirme the contrary of thē, can not be the very membres of Christ, and his espouse the churche, but are very infidels or heretykes, and membres of the dyuell, with whome they shalbe perpetually damned.

Secondly it is to be noted, that al true christen men ought and must moste constantly beleue, maynteyne & defende all those thynges to be true, whiche be compre-

comprehended in this Crede, and in the other .ii. credes, wherof the one is vsed to be sayd at masse, and is approued by the auncient generall councelles, and the other was made by the holye man Athanasius: And also al other thynges which be comprehended in the holc body and canon of the bible.

Thyrdly that all true christen men ought and muste not onely repute take and holde all the sayd thynges for the most holy, most sure, and most certayne and infallible truthes of goddis word, and suche as neyther oughte ne can be altered or conuelled by any contrarye opinion or authorytie: but also muste take and interpretate al the same thinges, accordyng to the self same sentence and interpretation, whiche the wordes of scripture do signifie, and the holy approued doctours of the churche do agreably intreate and defende.

Fourthly that all true christen men ought and must vtterly refuse and condempne all those opinions, contrary to the sayd .xii. articles of our crede, whiche were of longe tyme paste condempned in the .iiii. holy councels, that is to

say in the councell of Nece, Constantinople, Ephese, and Calcidonense.

## The fyrste article.

**I beleue in god the father almighty, maker of heauen & earthe.**

FOR THE plaine vnderstandynge hereof, euerye materiall worde of this article shalbe declared herafter. And first we must knowe, that God is a spirituall & an inuisible substaūce, or nature, of infinite power and eternal without begynnyng or endynge, and of incomprehēsible knowlege, wysedome, goodnes, iustice, and mercye, and that there is but one very god, thre persons, the father, the sonne, and the holy gost, and that these thre persons be not thre goddis, but all one god, one nature, one substance, all one euerl[illegible]yng essence or beyng, and al lyke and equal in myght, power, wysdome, knowlege, ryghwysnes, and all other thynges belongynge vnto ỹ deitie. And that beside or without this god, there is none other god.

God

Moreouer we muste knowe, that god the father is the first person in trinitie, and Father of his onely begotten sonne, the secounde persone in Trinitie, and

Father

e that he dyd begette him of his owne ſubſtance, by eternall generation, that is to ſay, by generation, that neuer had begynnyng.

And where this article conteineth, that god the father is Almigbty, it is as moch to ſay, as that he may do al thinges that he wyll, in heauen & in earthe, and nothyng is to him impoſſible, and that his godly power and myghte excelleth infinitely, and incomparably al other powers, in heauen, earthe, & hell: ſo that all other powers, whyche be in heauen, earth, or hel, be nothynge as of theym ſelues, but haue all their might force and ſtrength of hym, and be all ſubiect vnto his power, and can not reſyſt or let the ſame. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of anye ſynne: for whan ſo euer any ſyn is done by any creature, the ſame is wroughte by the malice of the deuyll, or freewyll of man, only by the ſufferance and permiſſion of god, and not by the worckyng and power of god, in ſtyrryng vp, furtheryng, or aſſiſtynge the malice of the euyl thought or deede.

THIS artycle conteyneth further,

that god the father almyghty, dyd at the begynninge create, fourme & make of nought, heauen, and earthe, and all thinges visible, and inuisible, and that he dyd gyue vnto them, all their power and mighte, and so he doeth from time to tyme continually preserue, gouerne, susteyne, & maynteyne the hole worlde, and all creatures therin, by his onely goodnesse and hyghe prouidence, in soo moche that without his cõtinuall worckyng, nothing shuld be able, any while to continue.

And for the more euident and playn vnderstanding of the fyrst parte of this article, whiche is I beleue in god, it is to be noted, that we must not only beleue stedfastly, that god is, & that he is true in all his wordes and promises, & that he is omnipotent, and creatour of heauen and earthe, and soo forthe: but we muste also with this our beleefe, loue god, and cleaue onely vnto him, & that with all oure harte and power, and so continue and dwell stil in him, by loue. It signifieth also, that we muste obey vnto his wyl, as wel in all our inward thoughtes and affections, as also in all our outwarde actes and dedes, & that

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we muste abhorre al vice, and not wiche or desyre of god, any euyll or vngodly thing. It signifieth also, that we muste constantly betake and commyt our selues, & all ours holely vnto god, & fyxe all our hole hope, truste, and confidence in hym, and quiete our selues in hym, beleuing perfectely & assuredly, that he wil in deede shewe no lesse goodnes, loue, mercy, grace, and fauoure vnto vs, than he promyseth by his worde to do with vs, vsyng our selues as afore is sayde.

This maner of beleefe we oughte to haue in no creature of god, be it neuer so excellent, but in god onlye: and therfore in this crede, the sayde maner of speakynge, I beleue in, is vsed onely in the thre artycles, whyche concerne the thre persons in trinitie, that is the Father, the sonne, and the holy goste.

The seconde article.

## And in Jesu Christe his onely sonne our lorde.

FOR THE vnderstanding of this second artycle, it is to be knowen, that Jesus Christe is the onely be-

goten son of almighty god the father, & that he was begotten of his godly nature & substance eternally, & that he is very god, the same substance with god the father, & the holy goste, vnto whom he is equal in al thigis of the godhead. And al though we christen men, may be called the childrē of god by adoption & grace, yet only our sauior Jesus Christ is god the fathers sonne by nature.

We muste knowe also & beleue, that IESVS CHRIST, was eternallye preordened & appointed, by the decree of the hole Trinitie, to be our lord, & to redeme & bring vs frome vnder the dominion of the deuil & syn, vnto his kingdō lordship, & gouernance, and therfore is worthily called, IESVS, that is to say sauiour: & CHRIST, that is to say, anointed king & priest, and LORDE, that is to saye, redemer, & gouernour, for he hath done & fulfylled for all mankynd the very office both of a priest, and of a king, & lord. Of a priest, for asmoche as he hath made sacrifice & oblatiō on the crosse, in that he there willyngly suffered his naturall body to be slain, & his bloud to be shed for remissyon of syn, & so was both the priest & the sacrifyce it

selfe

selfe. And of a kyng and lord, in that he hath lyke a moste myghty conquerour, ouercome and vtterly oppressed his ennemies, & hath spoyled them of the possession of mankynd, which they wanne before by fraude & deceite, by lying and blasphemyng. & hath brought vs nowe into hys possession and dominion, to reigne ouer vs in mercie, lyke a most louyng lord and gouernour. And therfore in this article we call hym Our lorde.

And although this worde Dominus, diuers tymes is translated into our englyshe tongue, the lorde, & the place and circumstance of scripture, oftentymes requireth the same, yet among vs christen men, in our cõmon speche, when we speake of Christe & call him Lorde, it is most mete & cõuenient, that we cal hym Our lorde, to signifie & admonyshe vs, that we be his peculiar peple, redemed by him. & delyuered frõ the dominion & the captiuitie of the deuyll, & be made his owne proper & obedient seruantes. after whiche sorte, the heathen people (bycause of their infidelitie) be neither his seruauntes, ne partakers of his benefites, and therfore can not say, & call hym (as Christen men do) Our lorde

The

## Which was conceyued by the holy goſt, borne of the virgin Mary.

FOR declaration of this article, ye ſhall vnderſtande, that when the tyme was come, in the whyche it was before ordeined and appoynted, by the decree of the hole Trinitie, that mā kynde ſhuld be ſaued and redemed, thā the ſonne of god, the ſeconde perſon in trinitie, and very god, deſcended frome heauen into the worlde, to take vpon him the very habite fourme and nature of man, and in the ſame nature to ſuffre his glorious paſſion for the redemption and ſaluation of all mankynde.

And for farther declaration hereof, it is to be conſydered, that before the commynge of Chriſte, mankynde was ſo blynded and drowned in ſynne, that the true knowledge of god was euerye where in the worlde forgotten, and his lawes broken, not only by the gentyles in all other nations, but alſo by the iewes, the choſen people of god, to whō god had by his ſeruant Moyſes gyuen his lawes, wherby they myght knowe howe to auoyde ſynne and pleaſe hym:

and

and where those lawes gyuen by god, were often by thē transgressed, yet almyghty god dyd frome tyme to tyme, sende to theym his prophetes, inspired with his holye spirite, bothe to admonyshe them of theyr synnes, and to teache them how they shuld truely vnderstande and obserue the sayd lawes, gyuen by his seruaunt Moyses. After the whiche admonitions many tymes soo gyuen by the prophetes, and nothynge regarded, almyghty god of his infinite goodnes, and inestymable mercye, for the loue that he bare to mankynde, dyd sende at the last into the worlde his only begotten sonne, beynge his eternall wysdome, by whome in the begynnyng he dyd create heauen and earthe, and al creatures in them, to take vpon him mans nature, for to redeme mankynde, and to teache the worlde the truthe of his lawes, and by what meanes the worlde myght by fayth to be gyuen to his wordes and doctrine, amende theyr lyues, and attcyne to come to the lyfe in heauē folowing him in his doctrine, who was the Waye, to come to the father, the Truthe, to attcyne the knowelege of the father, and the Lyfe it selfe,

wherin

wherin he shulde finally leade theym, to come vnto the father, vnto whome god the father cõmaundyng the worlde to gyue full credence, sayde to all men, Ipsum audite, heare hym.

Mat. xvii.

Wherfore the sayde sonne of god, in the wombe of the blessed virgyn called Mary, dyd take vpon him of her very flesshe, nature, and substance, mans nature, and beyng conceiued by the holy goste, was borne of her body, and dyd vnite and conioyne togyther the same nature of man, taken of the substaunce of the sayde moste blessed virgyn, with his godhead in one persone, with suche an indissoluble and inseparable knotte and bonde, that he beynge one persone Jesus Christe, was, is, and euer shal be in the same person, very perfecte god, & very perfecte man, whiche holy worke of the incarnation, was not wroughte by the seede of man, but by the holye goste in the sayd moste blessed virgyne, without any motion of concupyscence or spotte of sinne, & was accomplissed without any violatiõ or detriment vnto the virginitie of that blessed virgine saynt Mary, who bothe in the conception and also in the byrth and natiuitie

of our

of our sauiour Jesu Christe, her childe, and euer after reteyned styll her virgynitie pure and immaculat, and as clere without blotte as she was at the tyme that she was fyrste borne.

The fourthe article.

## Suffered vnder Ponce Pylate, was crucified, dead, buried, and descended into hell.

For declaration of this article, it shall be expedient brefely to repete the processe, of a great parte of our sautour Christis lyfe, frome the begynning, vnto the time of his most glorious passion, with the same passion also, and the descense of his soul into hel. Wherfore we muste vnderstande, that Christe very god and man, after he was conceiued and borne of his blessed mother, wared and lyued forthe here in the worlde, vntyll he came vnto the .xxxiii. yere of his age, and that in al this time of his lyfe, he suffred and endured for our sakes & our welth, and also for our example, moche bodily affliction, moch labour, moche trauaile, moche hunger, thirst, and pouertie, moche iniury and ignominy, & many other suche miseries

and

and infirmities, as all mortall men be subiect vnto (syn and ignorance onely excepte) and so passed ouer all the hole course of his lyfe, euen from his natiuitie vntyl his death, in such perfect obedience vnto the lawes of god and man, according to the wil of his father, and in suche perfecte innocency of lyuynge, that no faute or blame of lyuynge, ne any offence or transgression could iustly and truly be layd against him: & yet the blind, ignorant, & obstinate Iewes, replete with enuye and malyce, as the very membres of the deuyll, by whome they were prouoked and enduced thervnto laboured continually by all craft and meanes they coulde, to dystroye hym, and at length conspirynge togyther, they toke hym, serchinge and procuryng false wytnesse to accuse hym, & after they had bette hym, and spette in his face, and vsed all the vilany they coulde vnto him, they bounde him and brought him before Pontius Pilatus, beyng than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they mooste falsely accused hym, as a subuerter of the lawes of god, and as a persone that seduced the people, &

moued sedition amonge them, and as a traitour agaynst ꝑ emperour of Rome, after which accusations our said sauiour and redemer Jesus Christ was greuously scourged, by the commaundement of Pylate, and had a crowne of thorne put vpon his heade by the souldiours of the garryson, and was by them not onely most spitefully mocked and scorned, but also moste cruelly tormented and afflicted, and after this he was at the last in publyke & open iugement condemned by the sentence of the sayde iudge, to be crucifyed, to the intent he shuld suffre that kynd of death, whiche amonge the Jewes was euer most abhorred & detested, and accompted to be the most shamefull and cursed of all other: and so accordynge to the sayde sentence, the souldiours of the garrison crucified hym, that is to saye, they nayled hym through handes and feete to a crosse, and hanged hym vpon the same betwene two theues, vpon a certaine hyll called Caluary, vntyll he was deade: and after he was thus deade, one Joseph of Aramathia, beyng one of Christis disciples, obteyned lycence of the sayd iuge, to take downe

the blessed bodye of our sauyour IESV CHRISTE from the sayde crosse, and that done, he and an other of Christes disciples, called Nicodemus, wrapped and foolded the same bodye in a cleane syndon, and so laydeit and buried it in a newe graue or sepulcre, whyche the sayd Joseph had made of stoone, wherin there was neuer man buryed before. And after he was thus crucified, and deade vpon the crosse, he descended in soule into hel, and loosed the peynes or sorowes thereof, wherwith it was not possible that he shoulde be holden, and conquered and oppressed bothe the deuyll and helle, and also deathe it selfe, wherunto all mankynde was condemned by the falle of our forfather Adam into synne.

Act. ii.

The processe of our sauyour Jesu Christis life, deth, buriall, and descense to hell thus declared, it is specially to be noted, & to be beleued for a certayne truthe, that our sayd sauiour, in all the tyme of his moste bytter and greuouse passion, & in suffering his most painfull & cruell death, not only indured and sustayned for our redemption all the payues and iniuries, and al the oppzobzies

and

and ignominyes, whyche were done to him, moſt pacientlye without reſiſtence, and lyke an innocente lambe: but alſo that he dyd wyllyngly and gladly ſuffer this croſſe, and this kynde of deathe for our example, that we ſhuld folowe the ſteppes of hym, in pacience and humilitie, and that we ſhulde beare oure owne croſſe, as he dydde beare hys and that we ſhoulde alſo hate and abhorre all ſynne, knowynge for ſuretie, that who ſo euer dothe not in his harte, hate and abhorre ſynne, but rather accompteth the breache and violation of goddis commaundemente, but as a lyghte matter, and of ſmalle weyghte and importaunce, he eſteemeth not the pryce and value of the paſſion and deathe of Chriſte, accordynge to the dygnitie and worthynes therof.

¶ The fyfte article.

## ¶ And the thirde day he roſe agayne from deathe.

BY this article it aperith, how our ſauiour Jeſus Chriſt, after he had conquered & ſpoyled the deuil and

hell, he retourned agayne from thens, lyke a moſt myghty kynge and conquerour, in triumphe and glory, and ſo reſumed and toke agayne his bleſſed naturall bodye, the thyrde daye after his ſaid deth. And ſo doing, roſe out of that ſepulcre, in his natural & perfecte manhode, that is to ſay, in his ſoule, and in the ſelfe ſame body, whiche was borne of the virgine Mary, and did hange vpon the croſſe. After whiche reſurrection, he was conuerſant in the world, by the ſpace of forty dayes, and dyd eate and dryncke with his apoſtles and his diſciples, and preached vnto them, and authoriſed theym to go forthe into the world, to manifeſt and declare, that he was the very Chriſt, the very Meſſias, and the very god and man, which was promiſed in ſcripture, to come to ſaue and to redeme all thoſe, that beleuyng in him, ordered them ſelues, in obeying and folowynge his preceptes and commandementes accordyngly.

In this article of reſurrection, it is to be noted, that there is nothynge, that can in all aduerſitie and trouble, be more ioyefull and comfortable vnto vs, than the beleke of this article, that

Chriſt

Chriſt roſe agayn from corporall death to lyfe, and that we ſhall alſo doo the ſame. The fayth and beleefe of this (yf we do continue in lyuyng well) is our victory and triumphe ouer the deuyll, hell, and death, and a ſpeciall remedy, to put awaye the horrour and feare of them, forasmuch as hereby we be aſſured, that as deth could not hold Chriſt, euen ſo it can not holde vs, whiche are by a chriſten fayethe, the very membres and bodye of Chriſte, but that we ſhall ryſe frome deathe, and lyue agayne in glory, with hym euerlaſtyngly, yf we order and conforme our wylle in thys worlde to his preceptes. And the onely hope herof, ſhulde make vs not to feare the aduerſities in this worlde, bycauſe we liuynge as afore, be aſſured to haue a better and more glorious lyfe after this, as ſaynt Paule writeth to the Corinthians, ſaying: If we chriſten men had no hope of other lyfe than this that is preſent, than were we the moſt myſerable of all men. But nowe Chriſte is ryſen agayn from death. and hath declared thereby, that there is a lyfe after this lyfe, whiche al chriſten men hope to come to. Accordynge hereunto ſayeth ſaynte Auguſtine. All i. Cor. xv.

Heb.xi. the hope of our faythe standeth in this poynte, that we shall rise agayne. This made the faythefull and good men (of whom saint Paule speaketh to the Hebrues) to refuse to be preserued from bodely death, bycause they loked assuredly for a better resurrection.

Of this article the epistles of saynt Paule, and the newe testament be full, to the Romaynes he writeth, Christ rose
Rom.iiii. agayne for our iustification: to Timothe he
ii. Tim.ii. sayeth: Remembre that Jesus Christe is ry-
Act.i. sen agayne from deathe. The apostles be-
&.ii. sydes other names perteynyng to theyr offyce, be specially called the wytnesses of Christes resurrection, the whiche resurrection, as it was by many & sundry apparitiõs and other infallible argumentes, declared and proued vnto them, so they dyd in al places, and at al tymes open and inculcate the same, as a special and a chief article of Christes doctrine, wherin shuld depende & reste, the great comfort and solace of all true and faythfull beleuers in Christe.

Moreouer by this article it is not onely confirmed vnto vs, howe the naturall body of man, shall after the cor-

porall death and departyng out of this present lyfe aryse agayne, as is before expressed, but also by this resurrection of our sauiour Christe, we be admonyshed, that as Christe after his deathe, rose agayne, so we dyinge from synne, shulde ryse agayne, & walke in a newe lyfe of spirite and grace.

¶The syxte article.

## ¶He ascended into heauen, and sytteth on the ryght hande of god the father almyghty.

THIS article conteineth, how our sauiour IESVS CHRIST, after that he had perfectely accomplyshed and performed the hole mystery of the redemption of mankynde, by his incarnation, his byrth, his passion, his death, his buriall, his descendynge into hell, and rysyng agayn from death to lyfe, and after he had bene here in earthe, conuersant with his apostles & disciples, by the space of forty dayes, after his resurrection, whan he was amonge the apostles, he in theyr syghte ascended vp into heauen, in the verye same his naturall bodye, whyche was i. Cor. xv.

borne of the blessed virgin his mother, and was crucified vpon the crosse, and so dyd withdrawe his accustomed visible conuersation, frome the presence of his apostles, and from the bodily sight of al other creatures. By remembrañce wherof, bothe they and we shulde here in earthe eleuate and lyfte vp our hole hartes mindes, desires, & al affections, frome earthely thynges, and frome all carnall and worldely cares, towardes heauen and heauenly thynges, and soo shuld by his grace prepare our hartes, and make oure selues mete and apte to receyue his spirituall gyftes, whyche he sendeth into the worlde.

In this artycle also is expressed, howe our sauiour Christe, being ascended into heauen, sytteth on the ryghte hande of god the father, that is to say, hath and shall euer haue communicate vnto him of god the father, glorye, honour, felicitie, power, and euerlastynge monarchye, gouernaunce, rule, and dominion ouer all the principates, potestates, powers, dominions, and ouer al creatures, that can be named eyther in this worlde, or in the worlde to come, to be ordeyned kyng of all kynges, and

lorde

lorde of all lordes, and all thynges in heauen and earth, to be caste vnder his fete and made subiect vnto him, and he is appointed the onely head of the vniuersal catholike churche, whiche is his mystical bodye. And lykewyse as the heade alwayes excelleth all the other membres: so Christ doth excelle incomparably in honour and dignitie, all the membres of his sayd body, the Church, whereof he is the onely perfection and consummation, and is also the onelye eternall prieste & byschoppe of his sayd churche, that is to saye, the onely mediatour betweene god & mankynde, the redemer, intercessour, and aduocat, for the remission of synnes, as hereafter in this boke it shall more at large appere.

And it is to be noted, that although the intercessyon & mediation by prayer of sayntes departed, and of suche the membres of the catholyke churche, as be yet lyuynge on earthe, be good, acceptable and profitable vnto vs, yet that is onely by the mediation and intercession of Christe our heade, in whom god the father is pleased and cõtented, and through whome sayntes departed this lyfe, & raigning in heauen with Christ,

and suche as truely confesse Christe in the churche catholike, yet lyuyng, may and do effectually pray for vs, and therfore be of vs also auaylably prayed vnto, that is to say, desired to pray for vs: accordyng wherunto all common praiers of the churche, ought to be always finished and ended, with a remembrãce of our sauiour Jesu Christe, Jn whom, by whom, and for whome, all is accepted of god, & without whom, nothynge can be effectually done or graunted.

And therfore it is much to our comfort, to remẽbre the exaltation of mans nature in our head, our sauiour and redemer Jesu Christe, which inseparably and indissolubly conioyned and vnited to the deitie, in the persone of hym, sytteth on the ryght hande of god the father almighty, by cõmunion of preeminence & power, as before is expressed, wherby we be certified, how our sauiour Jesus Christe is god, equall to god the father in godhead, and therein not inferiour vnto hym, and therefore to be honoured worshypped, loued, & dread, feared and trusted on, beleued and hoped on, as on veray god almyghtye, to whome nothynge is impossible, and yet

he

he is man also, which hath experience of our infirmities, and can and wylle mercyfullye haue compassyon on the same, who ascended vnto heauen, to send giftes vnto mē, wherby we myght be able & stronge to passe ouer this transitory lyfe, to the pleasure of god, and the attreyning of euerlastyng lyfe. Ephe. iiii.

## The seuenth Article.

**¶ From thens he shall come to iudge the quicke and the dead.**

IN THIS article it is declared, how our sauior and redemer Iesu Christ, shal come from thens, that is to say, from heuen, to the whiche he ascended, and commynge in his maiesty and glory, shall than in the very vysible forme of his naturall bodye, appere vnto the bodily eies of al the peple of the world in his perfect manhode, and in the selfe same body, wherin he ascended, to the inestimable comfort and reioyce of the good, & to the extreme terrour and confusion of the wycked. Where beynge accompanied with his holy aungelles, his minysters waytynge vppon hym, he shall sytte openlye in the clowdes of

of the ayre, and shall iudge all, quycke and dead, accordynge to truthe and iustyce: and accordyng to his holy worde expressed in scripture, that is to say, accordyng to euery mans owne workes & deedes, done by hym in his lyfe tyme, whiche workes and dedes shal be than examined, discussed, and tryed, not after mens owne fantasie and inuention, without authoritie and ground of scripture, but according to the commandement of god, and the teching of Christ & his apostles. For at that daye of iudgement, al the people of the world, quicke and deade, that is to saye, as welle all those, whyche shall be founde on lyue in the worlde at that daye, as also all those, whiche euer syth the creation of Adam lyued here in this worlde, and died before that day, shal come and appere afore the presence of Christ in their very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauyour IESVS CHRISTE, shall pronounce the fynall sentence and iudgement of euerlasting saluation, vpon all those persons, which in theyr lyfe time obeyed and conformed them selues vn-

to

to the wylle of god, and exercysed the wozkes of ryght beleefe and charitie, & so perseueringe in well doinge, sought in their hartes and dedes, honour, glozy, and lyfe immoztall: And contrary. vppon all those, whyche in theyz lyfe tyme, were contentious, and dydde repugne agaynst the wyll of god: and folowed iniustyce and iniquitie, rather than truthe and vertue, oure sauyour Chziste shall than and there pzonounce the sentence of euerlastyng punishment and dampnation. In whyche sentence there shall be made a perfecte separation oz diuisyon, betwene these two sozts of people, that is to saye, betweene the shepe and the gotes, the cozne and the chaffe, the good and the badde, the blessed and the cursed, the membzes of his bodye, and the membzes of the deuyll, and soo the good and the blessed, beynge vpon his ryght hande, he shall clerely and perfectely delyuer them foz euer, from the power and malice of the wycked, and frome all the paynes and euyl, and so take them all vp with hym into heauen, there to be crowned and rewarded in bodye and soule, with honour and glozye, and euerlastynge ioye

Rom. 8.

Mat. xxv.

and

and peace, whyche was prepared for them from the beginning of the world. And all the other, whiche shall be iudged to euerlastynge peyne and deathe, beinge vppon his lefte hande, he shall sende them downe into hell, there to be punysshed in body and soule eternally with fyre, that neuer shall haue ende, whiche was prepared from the begynnyng of the worlde, vnto the deuyl and his aungelles.

And here it is specially to be remembred, howe this article was for greate considerations added immediatly, and conioyned vnto the former artycles, and chiefly to the intente that no man shulde in his lyfe tyme, presume vpon the sayde benefytes of Christe, or take occasion of carnall lybertie or securitie, and so lyue without feare to transgresse, or without regarde to obserue the commandementes of god: but rather that euery good christen mā, shuld in euery parte of his lyfe, haue a continuall remembraunce and respect, vnto the last day of iudgement, and so be in continual feare, to committe any thyng cōtrary to the wil of god, for the which he might deserue, to haue the sentence

of

of euerlastyng damnation, pronounced vpon hym. For this is certayuely true, that at that day, euery man shalbe called to an accompte of his lyfe, and shal be than fynally iudged, accordynge to his workes, good or badde, done in his lyfe tyme, that is as saint Paul saith: to them that perseuere in well doinge, and labour to atteyne glory, honor, and immortalitie, shall be gyuen lyfe euerlastynge: and to theym that be contentious, and obey not the truthe, but folowe and do iniustyce, shall come indignation, yre, affliction, trouble, and paynes euerlastyng. Rom. ii.

In this article it is further to be noted, that lyke as there is nothynge more certayne to vs, than that we be all mortall and shall ones dye, and yet no man liuyng knoweth the time whan he shall dye: euen so there is nothynge more certayne, than that this daye of iudgement shal ones come, and yet the houre and tyme whan it shalbe, is hydden and kepte secrete frome the knowledge of all men and aungelles, and is reserued to the onely knowledge of god. Whyche thynge procedeth of his onely goodnesse towardes vs, and is

done, to the intente we shulde alwayes here in our lyfe tyme, flee from synne, and imploye all our hole study and endeuour, to walke in the wayes of god, that is to say, in suche fayth, hope, and charitie, as god requyreth of vs, and so prepare oure selues, and ordre oure lyuyng towardes god, that we may be in a redynesse at all tymes, whan soeuer it shall please God, to calle and summon vs, to appere before him in the sayde generall iudgement, there by his mercy & goodnes to receyue the crowne whiche he promysed vnto all men that do feare hym, and loue him, and walke in his wayes.

¶The eyght article.

## I beleue in the holy goste.

THE HOLY goste is the thyrde persone in Trinitie, very god and lorde, authour and former of all thynges created, and procedeth bothe from god the father, and from god the sonne, one with them in nature and substance, and of the same euerlastynge essence or beynge, whiche the father and the sonne be of, and equall also vnto them

them bothe in almyghtynes of power, and in the worke of creation, and all other thynges perteining vnto the deitie or godhead, wherefore he is also to be honored and glorifyed, equally with them bothe.

This holy goste, whiche is the spirite of god, is of his nature al holy, yea holynesse it self, that is to say, he is the onely goste or spirite, whyche with the father and the sonne is, was, and euer shall be the author, causer, and worker of al holynes, puritie, and sanctimony, and of all the grace, comforte, and spirituall lyfe, which is wrought, and cõmeth into the harte of any man, in soo moche that no man can thynke well, or do any thynge that good is, but by the motion, ayde, and assistence of this holy spirite, neither it is possible, that the deuyll, or any of those euyll spyrites, whiche do possesse and reygne in suche persons as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this holy spiryte, neither it is possible, that the hart of any man, being ones corrupted and made as prophane by synne, can be pourged, purified, sanctifyed, or iustified, withoute

the worke and operation of this holye spirite, neither it is possible for any mā, to be reconciled vnto the fauour of god or to be made & adopted into the numbre of his chyldren, or to obteyne that incomparable treasure, whiche our sauiour Jesus Christe hathe pourchased and layde vp for mankynde, oneles this holye spirite shall fyrste illumyne and lyghten his harte, with the tyght knowledge and fayth of Christ, & stirre hym by grace, to haue due contrition and penaunce for his synnes, and shall also instructe hym, gouerne hym, ayde hym, dyrecte him, and indue hym, with suche spirituall gyftes and graces, as shall be requisite and necessary to that ende and purpose.

Moreouer this holy spirite of god, is of his owne nature, full of all goodnes and benignitie, yea goodnes it self, from whome procedeth, all and singular graces & gyftes of feare, wisedom, vnderstanding, counsel, strength, faith, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortall men here in the earth at his owne wyll and dispensation, and that no man can purchase or obteyne, ne yet

reteyne,

reteyne or vse any one of them, without the speciall operation of this holy spirite, which gyftes neuertheleſſe he gyueth not, nor diſpẽſeth the ſame equally, and vnto euery man in lyke, but he diuideth them, particularly and ſpecially to euery membre of the churche, as is moſte neceſſary for the hole body, and in ſuche plentie and meaſure, as vnto his godly wylle and knowledge, is thought to be moſte beneficiall and expedient for the ſame: All which thinges he dothe of his meere mercye and goodneſſe, freely and aboue our deſeruynge.

Furthermore this holy ſpiryte is of his owne nature, ful of charitie and holy loue, yea charitie it ſelfe, frome whome procedeth all charitie, and ſoo by his godly operation is the bond and knotte, wherwith our ſauiour IESVS CHRISTE, and his mooſte deere eſpowſe the churche (whyche is alſoo his myſticall body) be vnyted, knytte, and conioyned togyther in ſuche perfecte and euerlaſtyng loue and charitie that the ſame can not be diſſolued or ſeparated: And ouer this is alſo the very

bond and knot, wherby all and euerye one of the verye membres of Christis churche and bodye, be vnited, coupled, and conioyned, the one of theym with the other in mutuall loue and charitie.

Also this holy spirite of god is the spirite of trouthe, and the autour of al holy scripture, conteined in the hole canon of the byble, and dyd not onely inspire and instructe all the holy patriarches and prophetes, with all the other membres of the catholike church, that euer was frome the begynnyng of the world, in al the goodly truthes and verities, that euer they dyd know, speake or wryte, but also descended and appered in the similitude and lykenes of fyery tongues, and dyd lyght vpon the apostles and dysciples of Christe, and inspyred them with the knowlege of al truthe, and repleuished them with heauenly gyftes and graces: and shall be contynually presente in the catholyke churche, and shal teache and reuele vnto the same churche, the secretes and mysteries of all truthes, whiche ar necessary to be knowen, and shall also cõtinually frome tyme to tyme, rule, dyrecte, gouerne, and sanctifie the same

church

churche, and gyue remission of synnes, and all spirituall comforte, as well inwardly by secrete operations, as also outwardely by the open mynystration and efficacy of the worde of god, and of the holye sacramentes in the sayde churche, and shal endue it with al such spirituall graces and gyftes, as shalbe necessary for the same.

**Finally** it is to be noted, that albeit holy scripture doth worthily attribute vnto the holy goste, our sanctification, our iustification, and all other benefites, whiche Christe by his passion hath merited and deserued for vs, yet neuerthe lesse the same be also the workes of the hole trinitie, and be not to be separated in any wyse, although scripture commonly doth attribute them vnto the holy goste: For in lyke maner doth scripture attribute power vnto the father, and wisedome vnto the sonne, which neuertheles be common vnto all thre.

# The holy catholike churche.

AFTER the eight articles of our belefe, in whiche we knowledge goddis myght and power in the creation of the worlde, his mercy and goodnes in our redemption, & his spirytuall benefites exhibited and gyuen to vs by the holy goſt, foloweth the ninth article, in whiche we declare, that we doo beleeue and confeſſe the maner of goddis worckyng, in callyng vs to haue fruition of him, and to be made partakers of his sayd benefites.

Wherfore we muſte vnderſtande, that beſydes the inwarde and ſecrete callyng, whiche god hath alwais vſed and yet ſtil doth vſe, he hath alſo ordeined an outward callynge of the people vnto him, by preachyng of his moſt holy worde, vpon whiche outwarde callyng, the people yelding, aſſentyng and obeying to the ſame worde of god, & receyuing it alſo with true faith & the ſacrament of baptiſme (as Chriſtis lawe requireth) be named in ſcripture Eccleſia, that is to ſaye, an aſſemble of people

ple called out from other, as from infi-
dels or heathens, to one faith & confes-
sion of the name of Christ, which word
Ecclesia, is in englyshe called Churche.

And it is to be noted specially, that
in our englysshe tongue, by the worde
Churche, we vnderstande not onely the
hole multitude of people, which be cal-
led of god to one faythe, be they of the
clergy or of the laymen, but also by the
same word we signify the place, wher-
in the worde of god is commonly prea-
ched, & the sacramentes mynystred, and
vsed, and call that the churche: to en-
treate wherof at this tyme in this ar-
ticle, is no part of our entent, but only
of the assemble and company called to
profesſe Christe in one faithe. Which in
this article is named the Holy Churche.

For all be it in this assemble of
menne, called by the word of god, and
receyued by faythe and baptysme, be
many euyll men, many synners, many
that tourne by true penance to grace, &
sometyme yet falle agayne, some after
their tourne by true penance, styll per-
seuere and increace in goodnes, many
that fall and neuer ryse agayn: so that

spottes, blottes, and imperfections, appere euidentlye in the churche, and many tymes in the more parte therof: Yet neuertheleſſe bycauſe the callynge is of it ſelfe holy, the caller alſo holy, and the ende of the callynge holyneſſe, with this alſo that the people ſoo called, profeſſe holynes, and make a body, wherof the onely heade, our ſauioure CHRIST is moſte holy, and holynes it ſelf, by the merites of whoſe paſſion they be relieued and norished with dyuerſe holy ſacramentes, and be in their callyng indued with moſte ſpeciall holy gyftes and graces of almighty god, autour thereof, and by his holy ſpirite directed and gouerned in the ſame, ſoo long as they by folowyng theyr concupiſcence, the deuyll or the worlde, fall not frome that ſtate: For theſe cauſes (althoughe ſome membres thereof be euyll) the church is called Holy churche takynge the name of Holy, of that, that Chriſt, the only head is holy, the caller holy, the profeſſion & callyng holy, and the ende holynes, whiche of very duty ought to be in all them, that be called, and is in deede ſuche membres as continue & perſeuere in that holy callyng.

And

And for so moch as god of his goodnes calleth people, as afore, without acception of persones, or priuiledge of place. Therfore his holy churche is also Catholike, that is to say, not lymytted to any oone place or regyon of the world, but is in euery place vniuersally through the world, where it pleseth god to call people to him, in the profession of Christis name and faith, be it in Europe, Affrike, or Asia. And all these churches in dyuers countreis seuerally called, although for knowledge of the one from the other, amonge them they haue diuers additions of names, & for their moste necessary gouernement, as they be distinct in places, so they haue distinct ministers, and diuers hedes in earth, gouernours, and rulers, yet be al these holy churches but one holy churche catholike, inuited & called by one god the father, to enioy the benefite of redemption, wrought by our only lorde and sauiour Jesu Christ, and gouerned by one holy spirite, whyche teachethe to this forsayd holy church, one truthe of goddis holy word, in one fayth and baptisme. And this church is relieued, norysshed, and fortified, by his holye

and inuincible worde and his sacramẽtes, whiche in all places haue eche of them their own proper force & strength, with gyftes of graces also, dystributed by the goodnes of almighty god in all places, as to his wysedome is seme conuenient.

Wherby it appereth, that the vnytie of these holy churches, in sundry places assembled, standeth not by knowlegynge of one gouernour in earthe ouer all churches. For neither the hole churche catholike togyther, nor any particular churche aparte, is bounde to acknowlege any one vniuersall gouernor ouer the hole church, other thã Christ, although by suffrance of some princis and potentates, not being truly instructed in the worde of god, by suche as of duetie bothe to god and them, ought to haue declared the truth of scripture to them, and by hypocrisye and vsurpation of the see and court of Rome, the bishop of the same, gyuing him selfe more to worldly policye, than to the execution of his duetie, hath longe tyme gone about to obteyn & establysshe vnto hym selfe, suche an vnyuersalle auctorytie, and hath by abuses alwayes compas-

sed to cause other, to vphold and maintayn the same, contrary to goddis law, as more largely shalbe declared in the sacrament of orders.

The vnitie therfore of the church, is not conserued by the bysshop of Romes auctoritie or doctrine, but the vnitie of the catholike churche, which all christen men in this article do profesſe, is conserued and kept, by the helpe and assistence of the holy spirite of god, in reteyning and mayntaynynge of suche doctrine and profession of christen faith and true obseruance of the same, as is taughte by the scripture & the doctrine apostolyke. And partycular churches ought not in the sayd doctrine so accepted and allowed, to varye one from an other, for any lucre, arrogance, or any other worldely affection, but inuiolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthyly called (as it is in deede) an apostolyke churche, that is to say, folowyng such teaching as thapostles preached, with ministration of suche sacramentes, as be approued by the same.

AND this vnitie of the holy churche

of

of Chriſte, is not diuided by diſtance of place, nor by diuerſitie of traditions & ceremonies, dyuerſely obſerued in dyuers churches, for good ordre of the ſame. For the churche of Corinthe, and of Epheſe, were one churche in God, though the one were farre diſtaunte in place from the other: And though alſo in traditions, opinions, and polycies, there was ſome diuerſitie amōg them, lykewyſe as the churche of England, Spayne, Italy, and Poole, be not ſeparate from the vnitie, but be one churche in god, not withſtandyng, that amonge theym, there is great diſtance of place, diuerſitie of traditions, not in al thinges vnitie of opinyons, alteration in rytes, ceremonyes, and ordynances, or eſtimation of the ſame, as one churche peraduenture dothe eſteme theyr rites, traditions, lawes, ordynaunces, and ceremonyes to be of more vertue and efficacye, than an other churche dothe eſteeme the ſame. As the Churche of Rome dothe affirme certayne of theyr lawes & ordinances, to be of ſuche eſtimatiō, that they be of equal force with the worde of god, and that who ſo euer dyſobeyeth or tranſgreſſeth the ſame, com-

committeth deadly synne: Yet we perceiuing the same, to be discrepant from the truth of scripture, must nedes therin dissent from them. But suche diuersitie in opinyons, and other outwarde maners and customes of policie, dothe not dissolue and breake the vnitie, whiche is in one god, one faythe, one doctrine of Christe and his sacramentes, preserued & kept in these seuerall churches, without any superioritie or preeminẽce, that one church by goddis law may or ought to chalẽge ouer an other.

And therfore the churche of Rome, beynge but a seuerall churche, chalengyng that name of Catholike, aboue all other, dothe great wronge to all other churches, and doth onely by force and maintenance, suppozte an vniuste vsurpation: for that churche hath no more right to that name, than the church of Fraunce, Spayne, England, or Portugale, whiche be iustly called catholike churches, in that they do profesle, consent & agree in one vnitie of true faithe, with other catholyke churches. This vsurpation before rehersed wel cõsidered, it may appere, that the byshop of Rome, doth contrary to Goddis lawe,

in

in chalengyng superiorite and preeminence, by a cloke of goddis lawe ouer all. And yet to make an apparaunce, that it shulde be soo, he hath and dothe wreste scriptures for that purpose, contrary bothe to the true meanyng of the same, and the interpretation of ancient doctours of the church, so that by that chalenge he wolde not do wrong onely to this churche of Englande, but also to all other churches, in claymyng this superiorite, without any authoritie by god, soo to hym gyuen. For god by his goodnes hath called indifferentely and equally, al such churches, in sundry places, as his high wisdom hath thought good to assemble and call vnto hym.

Moreouer the perfit belefe of this article, worketh in al true christen people, a loue to contynue in this vnitie, and a feare to be caste out of the same, and it worketh in theym that be synners and repentaunt, greatte comfort, and consolation, to obteyne remyssyon of synne, by vertue of Christis passyon, and administration of his sacramentes at the minysters handes, ordeined for that purpose, for as moche, as god dothe not ordinarily giue such thin-

ges,

ges, but onely within this churche.

It is to be noted, that this churche of England, and other knowen particular churches, in whiche Christis name is truely honoured, called on, and professed in faythe and baptisme, be membres of the hole catholike churche, and eche of them by him selfe, is also worthily called a catholike churche, whan they merely professe & teache the faithe and relygion of Christe, accordynge to the scripture and the apostolyke doctryne. And so euery christen man ought to honour, gyue credence, and to folow the particular churche, of that regyon soordered, (as afore) wherein he is borne or inhabiteth: And as all christen people, as well spirituall as temporal, be bounde to beleue, honour, and obey our sauiour Jesus Christe, the onelye heade of the vniuersal churche, so likewyse they be, by his commaundement, bounde, to honour and obey, nexte vnto hym selfe, christen kynges and princes, whyche be the heade gouernours vnder him, in the particular churches, to whose office it appertaineth, not onely to prouyde for the tranquillitie and welthe of their subiectes, in temporall

and

and worldly thynges, to the conſeruation of theyr bodies, but alſo to forſee, that within theyr dominions ſuch myniſters be ordeyned and appoynted in theyr churches, as can and wyll truely and purely ſet out the true doctrine of Chriſte, and teache the ſame, and to ſee the commandementes of god well obſerued and kepte, to the welth and ſaluation of their ſowles.

## ¶ The tenthe Article.

## ¶ The Communion of ſaintes.

### The forgiuenes of ſynnes.

IN THIS article be taught two ſpeciall fruites and benefittes, whiche all men called of god, & obeying to the ſame callynge, in theyr wyll and workes, do opteyn by goddis grace, in the ſayde catholyke churche, whiche benefittes be, the cõmunion of ſayntes, and forgyuenes of ſynnes.

And here is to be noted, that although this worde Saintes, in our englyſh tongue ſignifieth properly them, that be departed this lyfe, and be eſtablyſhed in glorye with Chriſt: yet the

ſame

same word Saintes, wherby in this article we expresse the latine worde Sanctorum, is here extended, to signify not onely these before mencioned, but also all suche as be called into this holy assemble and churche, and be sanctifyed in our sauiour Jesu Christe.

And as touchynge the Communion, that is to say, the mutuall participation of these saintes, ye must vndersta̅d, that lyke as all the partes and me̅bres whiche be lyuyng in the naturall body of a man, do naturally cōmunicate and minister eche to other the vse, cōmoditie, and benefite of all their forces, nutrimentes, and perfections: Jn so moche that it lyeth not in the power of any man to say, that the meate, whiche he putteth into his owne mouthe, shal nourishe one particular membre of his body, and not an other, but that al and euery one particularly, shall receiue of the sayde nutriment, and of the vertue and benefite therof, more or lesse accordynge to the naturall disposition, portion, and place, whiche it hath within the same bodye: euen so, what so euer spirituall gyftes or treasure is gyuen by god, vnto any one membre of the holy

churche, although the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites therof, shall by reason of theyr abydyng togither in the vnitie of the catholike churche, redounde vnto the cõmon profyte, edifienge, and increace of all the other membres of the same catholike churche. In so moch that there shal nede no mans auctoritie to dispẽce and distribute the same, or to apply it vnto this membre or that, but eche mẽbre shall be made participant of the sayd treasure, and shall haue and enioy the fruite and benefite of the same, in suche quantitie and mesure, as for the rate and proporcion of the faythe and charitie, which he hath in the same bodye, shall be expediente and necessarye for hym to haue.

And hereby is notified & declared vnto vs the vtilitie and profite, whiche all the membres of the churche do receyue by the merites, suffrages, & prayers of the churche.

And forasmoche as the most blessed sacrament of the aultar, wherin by the myghty operation of goddis worde, is

really

really present in forme of bread, the naturall liuing body and bloud of our sauiour and redemer Jesu Christ, increaseth and worketh in them that worthily receyue it, the communion and coniunction in body and soule of theym to Christe, and Christ to them, with a mutuall coniunction also in loue and charitie of eche good man in Christe to other: Therfore the said sacrament may worthily be called the Communyon of sayntes. And so the fyrst part of this article hath ben by good deuout and lerned men expounded to signify the sayd blessed sacrament of the aultar, which we muste beleue to be a reall & effectuall cõmunion of all saincte, that is to say, of all men, which be called by the holy callyng of god, and therwith willyngly and obediently do knowledge & folowe the same.

In the secõd part of this article, we be taught to beleue remission of sinnes whiche is one of the effectes & chief benefittes of the moste blessed passion of Christ, head of the holy church, which is called & assẽbled in his name, in wht che churche is applyed the benefites of remission of synnes, by the worksynge

of god in his sacramentes ministred in the same, as shal be hereafter declared in their place.

¶ The. xi. and. xii. article.

## The resurrection of the body, and the lyfe euerlastyng.

AT the day of the generall dome or iudgement, whan Christ shall come (as in the seuenthe article of this Creede is conteyned) and sytte to iudge bothe quycke and deade, almyghtye god shall stirre and rayse vp agayne, the very flesshe and bodies of all men, women, and chyldren, bothe good and bad, christened, and heathen, that euer liued here in this worlde, from the begynninge of the same, and dyed before that day. And although the said flesshe and bodies were deade and buried, yea and consumed, or by any meanes distroyed, yet god shall of his infinite power, make them all at that day, hole and perfite agayne. And so euerye man generally shal resume and take agayne, the verye selfe same bodye and flesshe, whiche he had whyles he liued here on earthe, and so shall ryse frome death

deathe, and lyue agayne in the verye selfe same bodye and soule, whyche he had before.

At whyche tyme, man beinge thus made perfyte in coniunction of bodye and soule, shall at that day, appere before the high iudge our sauiour IESV CHRIST, and there shall make an accompt of his workes and his dedes, suche as he dyd, good or euyll, whyle he lyued here in this world. And suche as haue ledde theyr lyues, in obedience and obseruation of goddis commandementes, and dye in true faith and charitie, shall than be perfitely sanctified, purified, and delyuered frome all contagion of synne, and from all corruption and mortalitie of the flesshe, and shall be perpetually glorifyed, and receyue bothe in body and soule togither euerlastynge lyfe.

Whyche lyfe euerlastyng, though it passeth all mennes wyttes, to expresse howe pleasant and ioyfull it is, nor yet mans capacitie, can comprehende and vnderstand the same, as saint Paule witnesseth, saying. That whyche the eie hath not sene, nor the eare hath not heard, nor hath i. Cor. ii.

not entred into mans hart, God hath ordeyned for them that loue hym: yet holy scripture speaketh of it, after our capacitie and intelligence, but farre vnder the worthynesse and excellencye thereof.

Esa. xxxv. The prophete Esaie sayth, Euerlastyng gladnes shall be ouer theyr heades, they shall haue ioy and gladnes, sorowe and waylynge shall forsake them. And saint Iohn saith:

Apoc. vii. God that sytteth on his throne, shall dwell ouer them. They shall not hunger or thyrste any more, neyther sonne nor heate shal hurt them, for the lambe that is in the myddes of the throne, shall feede theym, and bryng theym to the fountaynes of the water of lyfe: And god shall wype away, all weping and teares from theyr eies, death shall endure no longer. There shall be noo waylyng, nor crienge, nor sorowe any more: Yea there is no ioy or comforte, that can be wyshed for, but it is there moste plentyfully. There is true glory, where prayse shall be without errour or flatterye. There is true honor, whiche shall be gyuen to none, onlesse he be worthy. There is true peace, where no man shalbe molested or greued, neither by hym selfe, nor by others. There is true

true & pleasant felowshyp, where is the company of blessed angels, and the electe and chosen saintes of god. There is trewe and perfecte loue, that neuer shall fayle. For all the heauenly company is lynked and fastened togyther, by the bonde of perfect charitie: wherby also they be vnited and knytte to almyghty god euerlastyngly.

Fynally there is the true reward of al godlynesse, God him self: The sight and fruition of whom, is the ende and rewarde of all our belefe, and all our good workes, and of all those thynges, whyche were pourchased for vs by CHRISTE, he shall be our sacietie, our fulnesse and desyre, he shall be our lyfe, our helthe, our glory, our honour, our peace, oure euerlastynge reste and ioye: He is the ende of all our desyres, whome we shall se contynually, whom we shall loue moste feruently, whom we shall prayse and magnify, world without ende.

## ¶ The sacrament of baptisme.

AS TOVCHYNGE the holy sacrament of Baptisme, it is to be noted: Fyrst, that this sacrament was instytuted and ordeyned, by our sauyour IESV CHRIST, in the new testament, as it dothe appere by Christis owne wordes vnto his apostles, where he sayth: Go ye abrode throughoute all the worlde, and preache the gospel vnto al people, and baptise them in the name of the Father, of the sonne, and of the holy goste.

Matth. xxviii.

Furthermore that the effecte and vertue of this sacramentr, is forgyuenes of synne, and grace of the holy gost as is manifestly declared in the second chapiter of the actes of the apostles, where it is sayd: Do penance, and be baptised enery one of you, and ye shal haue forgiuenes of sinne, and shal receiue the gift of the holy goste. Whiche effect of grace and forgiuenes of sinne, this sacramēt hath by vertue and force of the worckyng of almyghty god, according to his promyse annexed & conioyned vnto this sacrament, as is manyfestly declared by the

worde

worde of Christ, saying: who so euer beleeueth, and is baptised, shalbe saued. Which saying of our sauiour Christ is to be vnderstande of all suche persons, whiche dye in the grace conferred and giuen to them in baptisme, and doo not fynally fall from the same by synne. Marc.xvi.

Moreouer bicause al men be borne synners, throughe the transgression of our father Adam, in whom (as the apostle saith) All haue synned, and can not be saued without remission of their synne, whiche is gyuen in baptisme by the worckynge of the holy goste. Therfore the sacrament of baptisme is necessary for the atteyning of saluation and euerlastynge lyfe, according to the wordes of Christe, sayinge: No man can entre into the kyngedome of god, except he be borne again of water and the holy goste. For whiche causes also it is offred, and perteineth to all men, not only suche as haue the vse of reasone, in whom the same duely receiued, taketh away and purgeth all kinde of sinnes, bothe originall and actual, committed and done before theyr baptysme: but also it apperteyneth and is offered vnto infantes, whyche bycause they be borne in originall synne, haue nede and Rom.v. Ioan.iiii.

ought to be chriſtened: Whereby they beinge offred in the fayth of the churche, receyue forgyuenes of theyr ſynne, and ſuche grace of the holye gooſte, that yf they dye in the ſtate of theyr infancy, they ſhall therby vndoubtedly be ſaued.

And here we muſte knowe, that as touchynge orygynall ſynne in infantes, lyke as they take of theyr parentes, theyr originall and natural qualities: euen ſo they receyue from theym originall ſynne, by which they are made the chyldren of the yre of god, and by the ſame haue a naturall inclynation to ſynne, by luſtes and delyres, whiche in further age and tyme, ſenſiblye moue and ſtyre them to wyckednes. For although the parentes be neuer ſo cleane purged, and pardoned of theyr original ſynne by baptiſme and grace gyuen in the ſame, yet neuertheleſſe the children of theym begotten, be conceyued and borne in originall ſynne. Example we may take of corne, whyche thoughe it be neuer ſo cleane wynowed and purged from the chaffe, yet yf it be caſt into the grounde and ſowen, the newe, whiche ſpryngeth of it, is full of chaffe

agayne,

agayne, vntyll it be also wynowed and clenſed: So lykewyſe the chyldren of chriſten men be fulle of the chaffe and corruption of orygynall ſynne, vntyll that by baptiſme, they be waſhed, clenſed and purged from the ſame, as their parentes were.

And where as we haue before ſhewed, that orygynall ſynne is remytted and taken awaye, by baptiſme, bothe in infantes and all other, whyche hauynge the vſe of reaſon, duely receyue the ſame: yet further we thinke good, to note a ſpeciall vertue and efficacy of this ſacramente of baptiſme, Whiche is: That all be it there remayne in vs that be chriſtened, a certayne infirmitie or inclination of ſynne, called Concupiſcence, whyche by luſtes and deſires moueth vs manye tymes to ſynne and wyckedneſſe, yet almyghty god of his great mercye and goodnes, hath giuen vs ſuche grace in this his holye ſacrament of baptyſme, that ſuche carnall and fleſhly luſtes & deſyres, ſhall or can in no wyſe hurt vs, yf we do not conſent vnto them. And by the ſame grace alſo conferred vnto vs in baptiſme, we be made more ſtronge and able, to reſiſt

and

and withstand the said concupiscences and carnall desyres, than is an other man, whiche neuer was christened.

Farthermore for as moche as in these dayes, certayne heresies haue risen and spronge vp, agaynst the christening of infantes, It is to be noted, that (as the holye doctours of the churche do testify) the vniuersall consent of the churches in al places, and of al tymes, vsyng and frequentyng the christenyng of infantes, is a sufficient wytnes and proue, that this custome of the churche in baptisyng of infantes, was vsed by Christis apostles theym selues, and by them gyuen vnto the church, and in the same hath ben always continued euen vnto these daies. And this custome and perpetuall vsage of the churche, euen from the begynning, is agreable with the saying of saint Paule: Christe loued his churche, and hath gyuen hym selfe to the deathe for his churches sake, to sanctifye her and make her holy, in clensyng her by the foun tayne of water in his worde. &c. So that no man is nor can be of this churche, but he whiche is clensed by the sacrament of baptisme: Lyke as the texte before alledged, sheweth, where Christ saith:

Ephe. v.

who

whosoeuer is not borne agayne of water and the holy goost, shall not entre into the kyngdom of heauen. Iohan. iii. Wherfore seynge that out of the churche, neyther infantes, nor no man els can be saued, they must nedes be christened and clensed by baptisme, and so incorporated into the churche. And as the infancye of the childzen of the Hebrues, in the olde testament dyd not let, but that they were made participant of the grace and benefite gyuen in circumcision: Euen so in the new testament, the infancy of childzen dothe not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

In this parte also it is to be noted, that chyldzen or men ones baptysed, ought neuer to be baptised, agayn. And all good christen men ought and muste repute and take all the Anabaptistes and the Pelagians opinions, which be contrary to the premisses, & euery other mans opinion, agreable vnto the sayd Anabaptistes, or the Pelagians in that behalfe, for detestable heresies, and vterly to be condemned.

Moreouer forbycause, as wel this sacra-

Sacrament of baptisme, as all other Sacramentes instituted by Christ, haue al their vertue, efficacy, and strength by the worde of god, whiche by hys holye spirite, worketh al the graces and vertues, which be gyuen by the sacramentes, to all those that worthyly receyue the same: We must vnderstand & know that although he which dothe minister the sacrament, be of a synful and cuyll conuersation, yet the vertue and effecte of the sacrament, is therby nothing diminished or hurted, nether in infantes, nor yet in them, whiche beynge induced with the vse of reason, come therunto, truly contrite and penitent of all their synnes done before, beleuinge and confessing al the articles of the Crede, and hauinge a sure faythe and truste in the promises of god, of remissyon of theyr synnes, and pourposynge euer after to lyue a christen lyfe.

**Finally** this Sacramente of Baptisme, may well be called a couenaunt betwene god and vs, wherby god testifieth, that he for his son Christis sake, iustifieth vs, that is to saye, forgyueth vs our sinnes, and inducth vs with his holy spirite, & giueth vs suche graces,

that

that therby, we be made able to walke in the workes of iustyce, ordeyned by god, to be exercised of vs in this present lyfe, to the glory and praise of god: And so perseueryng, to enioy the fruit of the lyfe euerlastynge. And we agayn vpon our parte, ought most diligently to remembre and kepe the promyse, that we in baptisme haue made to almyghtye god, that is, to beleue only in him, only to serue and obeye hym, to forsake all synne, and the workes of Sathan, to mortifye our affections of the flesshe, and to lyue after the spirite in a newe lyfe. Of whiche promise and couenant by vs made to god, saint Paul putteth vs in remembrance, sayinge: Knowe ye not that all we, whyche are baptised in Jesu Christ, ar baptised to dye with hym, for we be buried with hym, by baptisme to dye, that likewyse as Christ was rapsed vp from death by the glory of his father: euen so we shuld walk in a newe lyfe: By the which wordis saint Paul gyueth vs to vnderstand, that all we, whiche be baptised in Christe, that is to say, whiche by baptisme ar incorporatid into ꝑ mystical body of Christ, haue professed and bounde our selfe in baptisme, to die from sinne, and vtterly Rom. vi.

to

to abſteyne from the corruption of our old ſynfull lyfe, and to walke and procede in a newe life of grace, and the ſpirite, into the whyche we are called by the worde of god, and by faith and due receyuyng of this holy ſacrament, are brought and ſette into the ſame.

## The ſacrament of penance.

FOR THE cleere vnderſtandynge of this ſacrament, it is to be conſidered, what penance is, and alſoo what is the ſacrament of penance.

Penance is an inward ſorowe and grieke of the hart, for the ſynnes by vs done and cõmytted, and an hatred and deteſtation of the ſame, with an erneſt deſyre to be purged from theym, and to recouer againe the grace and fauour of god by ſuche meanes and remedies, as god hath appoynted for the obteyning therof, with a ſtedfaſt purpoſe & mind, neuer to offende agayne. For he that ſaythe, that he is ſorye for his offences committed againſt the hygh maieſty of god, and yet ſtylle continueth or intendeth to contynue in the ſame, is no penitẽt perſon, but a diſſembler or rather

a deryder of penance. And thus is penance cõmonly taken in the scripture, as well in the newe as in the olde testament. And this penance is a thynge so necessary for mãs saluation, that without it, no man that offendeth god, can be saued, or atteyne euerlastyng lyfe.

The sacrament of Penance is properly the absolution, pronoūced by the priest, vpon such as be penitẽt for their synnes, and so do knowlege and shewe them selues to be. To the obteyning of the whiche absolution or sacrament of penaunce, be requyred contrition, confession, and satisfactions, as ways and meanes expedient and necessary to obteyne the sayde absolution. In al whiche wayes and meanes, fayth is necessarylye requyred, as the grounde and foundation of all thynges, that are to be done, for to atteyne the benefite of the sacrament of penance. For who can haue true penance, with hope to attein any grace of remission of synne therby, onles he beleue stedfastely, that god is, and that in the newe testament, by the meane of our sauiour Jesu Christ, and by the force of his passion, there is promyse made to his churche, to graunt re-

 mission

myssion of synnes, by his ministers, to suche as fallyng from the grace receyued in baptisme, do at his calling turne vnto him by penance: And lyke as they whiche were not baptised, being infantes, whan they come to the yeres of discretion, and desire baptisme, be taught fyrst to beleue in god, and to renounce the deuyll and his worckes, vpon which ground of faith, they desire baptisme, as a necessary sacrament for remyssion of syn: So euery man before he entreth into the ways of fruitful penance, must haue for a grounde and foundation, suche a beleke, as wherby he hopeth & loketh by the sacrament of penance, to attayne remission of all his synnes, whervnto we do come (as is aforesayde) by contrition, confession, and satisfaction.

**Contrition** is an inwarde sorowe and grefe for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the worde of god, whervpon, remembryng his owne synfull & vicious liuyng, wherby he hath prouoked the high indignation and wrath of god: and on the other side, considering the dygnitie and puritie of that state, wherevnto he was called in baptisme,

and

and his promise made there to god, the manyfolde benefites also dayly receyued of god: Hereupon the said penitēt, moued and stirred with the great loue and goodnes of god, shewed before towardes hym on the one partie, and his owne ingratitude or vnkyndnes towardes god on the other partie, conceiueth an earnest sorowe, for that he hath relinquished so louyng a lorde, & an hatefull displeasure, that he hath folowed synne, and therby so greuously offēded god, of whom he was before called, to be in the state of a sonne, and inheritor with our sauiour Iesu Christe.

And thus being moued and troubled in spirite, and lamentynge the myserable state, whiche he is nowe in, by his owne defaut, is pricked and styrred in his hart, accordyng to the teachyng of his mother, holy churche, to repayre to suche a minister, as god hath ordeined to pronounce the sentence of remission of synne. And knowyng hym to occupy that place, as deputed of god, doth prostrate hym selfe to god, & there humbly procedith to cōfession, wherin he callig to his remēbrance his sinfull life past, dothe knowledge to the priest, all suche

synnes, in which his conscience telleth hym, that he hath greuously offended the goodnes of god almyghty, and the same before ỹ priest goddis minister, he declarith and vttereth with his mouth and so blameth, accuseth, and condemneth hym selfe for an vnkynd prodigall sonne, to almyghty god his father, for a naughty seruant, that knew by light of grace, the cõmandement of his lord Jesu Christe, and dyd it not, was indued with many gyftes of the holy goste, and exercysed theym not. And soo detestynge and abhorryng synne, and desyrous to be rayſed from that estate, confesseth in humility, the cause of sinne to haue ben of him selfe, by yelding to the concupiscence of the flesche, the worlde, and the deuyll. Wherfore he is glad to submyt him selfe to suche discipline and ways of reformation, as the priest hearyng his synnes and offences, shall by his discretion and wysedom, according to the worde of god, thinke conuenient. Which humble submissyon, to the gostly father, with consent and agreement to receyue the sayd disciplyne, is a part of satisfaction, whyche is the thyrde waye or meane to the sacrament of penance

Luc. xv.
Luc. xii.

nance, as is before rehersed.

And this satisfaction declarethe a desyre to please and content god his father, for the vnkindnes towardes him, in fallyng frō the estate of grace, wherin he was called to be his sonne, and inheritour of heauen, vnto the miserable condition of synne, whereby he hathe made hym selfe moofte vyle bondeman vnto the dyuell.

But here ye muft vnderftande, that the satisfaction (which is here spoken of, is not so to be taken, as though the penitent synner coulde worthily merite or deserue remission of synnes, by any peyne or punyshement to be by him suffred, or to make to god any iuste or full recompence, equiualent to the syn that he hath cōmitted againft him, and so to satisfie, whiche he can neuer doo. For that satisfaction hath only our sauior Christe wrought, in his glorious passion. But to satisfye (as here is meute by satisfaction) is to please god with an humble lowly hart, ready to bryng forthe the fruites of penance, and to brynge them forth in dede, as in almes, prayer and fastyng, with al suche meanes as may serue for the cutting away

of the occasion of synne, as the mynyster shall thinke good, according to the worde of god, and with such wepyng, lamentyng, and waylyng, as do burste out of the hart, with a full purpose, to leade a newe life, and therwith to forgyue all men their trespasses, to restore to all men, that he hath vnustly taken or reteyned from theym, to recompence al hurtes and iniuries done by him, accordyng to his abilitie and power, and as he may, not only to wyl, but also to do thus to his neighbour in dede, wher in the neighbour ought to be satisfied.

And hereby appereth, how god esteemeth satisfaction, bothe to hym selfe, and to the neighbour, after the wil and power, and not after the equiualence of that which is done. For to god, no man can so satisfye for synne. And Christe therfore hath satisfyed for all, by vertue wherof, our satisfaction is accepted and allowed of god, who of his infinite goodnes, and for Christis sake, is satisfied, that is to saye, pleased with that lyttell we do.

Wherupon after this contrytion had in hart, cõfessiõ made with mouth, and

and satisfaction shewed and promised, the penitent maye desyre to here of the mynyster, the comfortable wordes of remission of synnes. And the minyster therupon, accordyng to Christis gospel, pronounce the sentence of absolution, vnto the whiche absolution, the penytent must gyue credence, & beleue with a perfyte faith, that his synnes be now forgyuen frely, by the merites of Christis passion, to the whiche forgiuenesse he hath recourse by the sacramente of penance, as he had at the fyrste entrye vnto Christis relygion by the sacrament of Baptisme.

It is also to be noted, that cõfessiõ to the priest, is in the churche profitably cõmaunded to be vsed and frequented, for many other good causes, & specially for this cause, that they whiche by custome be drowned in synne, and se not the abhomination & filthines therof, ne remembre the goodnes of god, & wãt therfore contrition, may by a good goostly father, be stirred and moued, to detest and lament their synne, by declaryng vnto them the word of god in such scriptures, as serue for that pourpose, in suche wyse, that not only contrition

shal

shall aryse in the harte to the pleasure of god, but also satisfactiõ ensue, wher with goddis mercyfull goodnesse shall be contented. Soo that the woordes of absolution may be effectually pronounced to the penitent, of the remyssion of his synnes.

Fynally it is to be remembred, that not withstandyng this way before described, is the ordinary meane, for penitent synners, to obteyne remissyon of sinnes, & to be reconciled to the fauour of god, yet in case there lack a minister to pronoūce the woordes of absolution, or in tyme of necessitie, whan a synner hath not sufficient leysure or opportunitie to do the workes of penance before declared, yf he truly repent hym of his synfull lyfe, and with all his hart, purpose through goddis grace, to chaunge and amend the same, he shal vndoutedly haue pardon & forgyuenes of all his mysdedoinges. For as saynct Cypriane sayth: Euen in the houre of deth, whā the soule is ready to departe out of the body, the great mercyfull goodnesse of god, dispiseth not penance: In so moch that thā, neither the greatnes of sinne, nor the shortenes of tyme, nor yet the enor-

enormitie of life excludeth frō the mer-
cy of god, if there be true cōtrition & an
vnfayned change of the hart, frō sinful
cōuersation. The theefe that hanged vp-
pon the crosse, asked mercy with a con-
trite harte, and forthwith was made a
citezen of Paradise, and where as he
deserued condemnation & punyshment,
this contrite harte, changed his payne
into martyrdome, and his bloude into
baptisme. Yet not withstanding, no mā
ought vpon hope of goddis mercy, styll
to continue in synfull lyuyng. Lyke as
no man wolde be sicke in his body, vpō
hope to recouer helth. For such as wyl
not forsake their wyckednesse, and yet
thynke that god wyll forgyue them, be
oftentymes so preuented with the iuste
plage of god, that neyther they haue
time to conuert, nor grace to receiue the
benefite of forgyuenesse. Therfore scri-
pture saith: Slacke not to conuert and
tourne to god. And linger not from day
to day. For his angre wil come sodeyn-
ly, and in the tyme of vengeance, he wil
distroy the. Wherfore imbracynge the
mercy of god, on the one syde, and fea-
ring the iustice of god on the other side:
Let vs at no tyme, neyther despaire of

forgyuenes of our synnes, nor yet presumptuously remayne stylle in our synnes, knowyng that the iustyce of god, wyll straightly exacte and requyre the debtes of all men, which be not pardoned through his clemency and mercy.

## The sacrament of the Aultar.

THE sacrament of the aultar was institute by our saupour Christe, the night afore he suffred his passyon, where he syttyng at supper with his apostels, after he had eaten of the paschall lambe, accordyng to the ordinance of the lawe of Moyses, and willing al suche sacrifices, and sacramentes of the olde testament to ceasse, and declarynge that they were but shadowes and signes, to signifye hym, who (as saint Paule saithe, is the ende and perfection of the lawe, dyd than institute and ordeyne this moste hyghe and principall sacrament of the newe testament. Wherin is veryly expressed, and presented the moste excedyng & inexplicable loue of our sauiour Jesu Christ, towardes vs, his churche, with whom it hath pleased him to leue for our nou-

Rom. x.

rysshe-

stishment, strength, and comfort, so pre-
cious & glorious a sacrament. Whiche
amonge all the sacramentes, is of in-
comparable dignitie and vertue, for as
moche as in the other sacramentes, the
outwarde kynde of the thyng, which is
vsed in them, remaineth stil in the own
nature and substance vnchanged: But
in this mooste hyghe sacrament of the
aultare, the creatures, which be taken
to the vse therof, as bread and wine do
not remayne styl in their own substãce,
but by the vertue of Christis worde in
the consecration, be chaunged and tur-
ned, to the very substance of the bodye
and bloude of our sauiour Iesu Christ,
Soo that although there appeere the
fourme of bread & wyne, after the con-
secration, as did before, and to the out-
ward senses nothing semeth to be chan
ged, yet must we, forsakynge & renoun-
cing the pswasion of our sences in this
behalfe, gyue our assent onely to faith,
& to the playn worde of Christe, whiche
affirmeth that substance there offered,
exhibited and receyued, to be the very
precious body and blud of our lord, as
it is plainly written by the Euangeli-
stes, & also by saint Paule. Where they

entrea-

entreating of the institution of this sacrament, shewe howe our sauior Christ sytting at his last supper with his apostels, toke bread & blessed it, & brake it, & gaue it to his disciples, & sayd: Take ye & eate, This is my body: And also whan he gaue the cup, he said: This is my blond of the newe testament, whiche shalbe shed for many, for the remission of synnes.

Mat. xxvi.
Mar. xiiii.
Luc. xxii.
i. Cor. xi.

By these wordes it is playne and euident to all them, whiche with meke humble, and syncere hart, wyll beleue Christis wordes, and be obedient vnto fayth, that in the sacrament, the thynges that be therin, be the very body and bloudde of Christe, in very substance. Which thing, who so euer wil deny, he denyeth the very open and plaine wordes of Christe, whyche can not be but true, for he is truth it selfe, and can not lie. Wherfore in this most high mistery no man ought to reason ouer farre, nor go about to compasse the wyll & worke of god, by his weake sense and imagynation: But we must without further serchinge, giue firme assent & credence, vnto Christis almyghty worde, by the whiche heauen and earthe were made, and not trouble our wyttes, in labouryng

rynge to comprehende the power and might of god, but rather (stedfastly giuing faith to his worde) apply our hole will and affection, to atteyne the fruite and profitte of this mooste holy sacrament, towardes our saluation, accordyng to the intent of Christis institution: Who of his inestimable mercy and loue towardes vs, wyllynge that we shulde haue perfite hope, strength, comfort and ioy in hym, and that we shuld haue continuall remembraunce, of his moste deere charitie, shewed towardes vs, in his deathe and passion, dyd institute this sacramente, as a permanente memoriall of his mercy, and the wonderful worke of our redemption, and a perpetuall fode and nourisshement for our spirituall sustentation, in this dangerous passage & trauaile of this wretched lyfe. It is therfore necessary, that in the vsyng, receyuing, and beholdyng of this sacramente, we haue harty remembrance of our moste louyng & dere sauiour Iesu Christ, that is to say, that we thynche effectuously of his mooste bitter passion, which he being the lorde of glory, suffred for vs. And to bewaile our sinnes, which were cause of the said dethe Rom. vi.

deathe and paſſion, callynge meekely for grace & the mercy of god, whiche moſte abundātly is obteyned, by the vertue & merite of the ſame paſſion. And thynkyng that our lorde, whiche gaue hym ſelfe in that maner for vs, wyl not forſake vs, or caſte vs awaye, but forgyne vs, yf we truely repent, & wyl amende, and become faithful ſeruantes to hym, whiche ſo derely hath bought vs, and payd for vs, nether golde ne yet ſyluer, as ſaynt Peter ſaith, But his own pꝛecious bloude. Wherfore, ſeinge we be ſo bought, we muſt knowe, that we be not our owne, that is to ſay, We maye not be at the lybertie and wyldenes of our owne fleſhe, nor we may not be ſeruantes to the worlde, nor the deuyl: but we muſte be ſeruantes to our lorde, and mayſter Jeſu Chriſte, in all obedience vnto rightwyſenes, & godlynes, accordyng to his wyll and commandemētes.

i. Petri. i.

Therfore whan ſo euer we ſhall receyue or vſe this holye ſacramente, we muſte take hede, and haue reuerence to the maieſtie thereof, & beware that we come not vnworthyly thervnto. For as ſaynt Paule ſaythe: He that eateth of that heauenly fode, or drynketh of the cuppe

i. Cor. xi.

cuppe of our lorde vnworthyly, that is to say, without due reuerence, faythe, repentance, charitie, & the feare of god, he eateth and drynketh his owne damnation, bicause he putteth no difference betwene the bodye of our lorde & other meates. And further truely, sens christen men ought to haue remembraunce of god, whan so euer they goo to theyr bodyly meate or drinke, and receyue it not withoute thanckes gyuynge vnto god (as sayut Paule sayth) whether ye eate or drynke, or what so euer ye do, do it in the name of our lorde Jesu Christe: Howe moche more ought al christen men) whā they come to be fed at the table of our lord, and to receiue this blessed and glorious sacrament) to haue speciall and entier deuotion, with most thanckefull remembrance to god, for his goodnesse declared towardes vs, in the benefit of our redemption? And therfore amongis other names, this sacrament is called Eucharistia, that is to say, the sacramēt of thankes & blessing. For as moche as it setteth before vs, and dothe exhibite vnto vs, the very pryce of our redemption, and saluation, which is the bodye of our lorde, that suffred & dyed for vs. 1. Cor. x.

Fur-

Farthermore here is to be noted, as touching the receiuing of this sacra ment, that although our sauyour Jesus Christ, at the first institution therof in his supper, dyd minister it vnto his disciples thau present, vnder bothe the kyndes of bread and wyne: Yet that fascion and maner of ministrynge is not so necessary to the receyuer, excepte it be to the prieste, whan he consecrateth: that without the due obseruation of that way, man might not receyue that blessed sacrament, to his saluation. For the benefite or hurt that cometh to a christen man, by receyuing of this sacrament, standeth not in the fascion or maner of receyuinge of it, vnder one or bothe kyndes, but in the worthy or vnworthy receyuyng of the same. For he that receyueth this sacrament worthily, vnder the one kynde, as vnder the fourme of breade onely, receyueth the hole body and bloude of Christ, and as many and great benefites of Christ, as he that receiueth it in both kindes. And therfore if any man shulde teache, that the lay people (whiche by the ordinãce and auncient custome of the catholyke church, haue vsed to receyue this holy sacra-

sacrament in fourme of breade only) be seduced, and so cause theym to thynke, that the hole body and bloud of Christe were not comprehended in that onely forme of breade, as well as in both the kyndes, this doctrine ought vtterly to be refused & abiected, as a pestiferous and a diuelyshe schole. For surely scripture teacheth the contrarye. And also naturall reason, althoughe it can not comprehende the hole mysterie of this sacramente, yet herein it teacheth vs agreably with scripture, that the lyuely body can not be without bloud, and so men ought to be led from that fonde opinion (yf any suche be) bothe by that faythe & credite they owe to scripture, and in this poynt also by naturall reason. Wherfore christen men ought not to grudge at this fourme and maner of receyuyng of this sacrament vnder one kynde, vsed and allowed by the catholike church, both to auoide that errour afore rehersed, and also for many other weighty considerations, concernynge bothe the honour of the sacrament, and the libertie and commoditie of the hole church. And not only laye men, but also priestes (sauing whan they consecrate)

ble to receyue this sacramente none o-therwyse. Lette christen men therfore, humbly apply them selfe, to put all er-ronious fantasies (yf any suche aryse) cleane out of theyr hartes, and satisfie them selues with this, that whan they receyue thys sacramente worthylye, thoughe it be but in oone kynde, they lose no part of the profite and benefite, promised by vertue of the sayde sacra-mente.

Wherfore considerynge (as is afore rehersed) the dignitie and excellency of this sacrament, we ought with al humblenes of harte and deuotion, to pre-pare our selues, that we (dyynge accor-dingely the same) may be partakers of suche fruite and grace, as vndoubted-ly is offered and gyuen to all suche, as in due maner receyue thys sacramente. For they that so do, be made one with Christe, and dwelle in hym, and he in them, as he sayeth in the. vi. chapiter of saint Johns gospel, where he speaketh also of this sacrament. This is the breade whiche descended frome heauen, that who so euer eateth thereof shulde not dye. I am the liuely breade, whiche came descended frome heauen, yf any shall eate of this breade, he

shal

shall lyue euerlastyngly. And than he declaryng him selfe, what he meaneth by the breade, sayeth, as incontinently followeth: And the bread, whiche I shall gyue, is my flesshe, whiche I shall gyue for the lyfe of the worlde. Whiche wordes be moste comfortable, for the perfitte confirmation and establishement of our fayth in this sacrament: For as muche as they bothe certefie vs, that his very fleshe, bloud and body, is that meate, whiche we receyue in the sacramente, and that also it preserueth from death, and conferreth lyfe to all, which duely receyue it. For seynge it is the very body of our sauiour Christe, whiche is united and knytte to his godheade in one persone, and by reson therof, hath the very vertue and substance of lyfe in it, it muste nedes consequently, by the mooste holy and blessed participation of the same, gyue and cõmunicate life also to them, that worthily receiue it: And it indueth them with grace, strengthe, and vertue, agaynst all temptation, synne, & death, and doth muche ease, and relieue all the troubles diseases & infirmities of their soule. For seing the woman which was Mat. ix.

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diseased with the flure of bloude(as it is written in the gospell) was healed, by touching the hemme of the garment of Christe, through the vertue whiche came from him: Howe moche more shal they fynde remedy of the syckenes and malady of theyr soule, which with due reuerence and faythe, receyue and eate the blessed bodye of Christe, and soo be made lyuely temples of him, dwellyng in them, yea, made as one flesche and body with hym: For this heauenly meate is not tourned into our substaunce, as other corporall meate is, but by the godly operation therof, we be tourned towardes the nature of it, that is to say, of earthly, corruptible, and sinfull, we be made heauenly, spirituall, and strong agaynst synne, & all wyckednes.

And further it is to be remẽbred, that as in the receiuynge of this sacrament, we haue moste entier communion with Christ: so be we also ioyned by the same in moste perfitte vnitie with his churche, and all the membres thereof. And for that cause amonges other, this sacrament was instituted of our sauiour Christ, in the fourme of breade, to signifie the vnitie, concorde, and charitie,

that

that is betwene Chriſte our heade, and his myſtical body ỹ churche, and euery parte and membre thereof one with an other. For as breade is made of many graynes or cornes, which all make but one looke: ſo ſhuld all true chriſten people being many in numbre, yet be al one in faythe and charitie, as ſaynt Paule ſayeth, we be one breade and one bodye, all that be partakers of one breade, that is of this bleſſed ſacrament. 1. Cor. x.

Finally it is to be noted, that although Chriſte at the fyrſte inſtitution of this ſacramente, dyd conſecrate and giue it to his diſciples, at ſupper, after they hadde eaten the paſchall lambe, partly to declare that the ſacramentes and ſacrifices of the olde lawe, ſhulde frome thensforthe ceaſſe and take an ende, and partely, that by this ſacramente, beynge the laſte thynge that he nerte before his deathe, lefte vnto his diſciples, the remembrance of hym ſhuld be the more depely and effectuouſly imprinted in the hartes of theym, and of all other, that after ſhulde receyue the ſame: yet (as ſaynt Auguſtine ſayeth) it was thought good to the apoſtles, and the vniuerſall churche, beyng mo-

ned with the holy gooſte, for the more honour of ſo hyghe a ſacramente, and for the more reuerence and deuoute receyuyng therof, that it ſhulde alwayes be receyued of chriſten people, whan they be faſting, and before they receyue any bodily ſuſtenaunce, excepte it be in caſe of ſyckenes or neceſſitie.

Wherfore conſiderynge the mooſte excellente grace, efficacy, and vertue of this ſacramente, it were greately to be wyſhed and prayed for, that al chriſten people, had ſuche deuotion thereunto, that they wolde gladdely dyſpoſe and prepare them ſelues, to the more often worthy receyuynge of the ſame. But ſeyng that in theſe laſte dayes, charitie is waxed cold, and ſinne doth abounde (as Chriſte ſayeth in the goſpell that it ſhulde) yet if chriſten men wyll auoyde the greate indignation of god, it ſhall be good for theym, whan ſo euer they receyue this ſacramente theym ſelues, or be preſente, where it is miniſtred or vſed, as ſpecially in the tyme of maſſe, to behaue thē ſelfe reuerētly, in pure deuotion & praier, & not to talke or walke vp and downe, or to offende theyr brethren, by any euyll example of vnreuerēu

Mat. xxiiii

uerence to the sayd sacrament: excepte they wyll declare theym selfe to haue smalle regarde to our sauiour Christe, there bodily presente, of whiche vnreuerence and contempte maye ensue, not onely spirituall punishementes of god, by withdrawyng his grace from suche vngodly persons, but also bodily and open scurge, as saint Paule sheweth to the Corinthians, That for the vnworthy entreatinge and vsynge of this sacramente, many amonges theym were weake, sycke, and dyed. 1. Cor. xi.

## The sacrament of matrimony.

AS TOVCHYNGE the sacramente of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyrste creation of man, consyderyng of his infinyte goodnesse and wysedome, howe necessary it was, to couple & conioyne man & woman togither in mariage, as wel for their mutual aide and comfort, and for the preseruation & continuance of mankinde in lauful succession, as also that the same generatiō might after the fal of mā, be exercised perpetually,

vnto the worldes ende, without synne & offence towardes god, dyd conioyne Adam and Eue togither in mariage. And than instituted matrimonye, and consecrated and blessed it by hys holye worde, as appereth in the boke of Genesis, where is also described the vertue and efficacye of the same, by these woordes folowynge: Nowe this bone is
Genesi of my bones, and this flesshe is of my flesshe, and therfore the man shall leaue his father and mother, and adhere and cleaue vnto hys wyfe, and they shall be two in one flesshe and in one bodye. By whyche wordes, it is meute, that by the vertue and efficacye of matrymonye, ryghtefully and by the auctoritie of God contracted, the manne and woman, whyche were before two bodyes, be nowe vnyted, and made one bodye, durynge theyr lyues, soo that the husbande hath no power of his owne bodye, to vse the same as hym lyste, and with whome hym lyketh, but it is his wyues, and with her onely he maye vse the acte of matrimonye. For the wyfe hathe any power of her owne body, to vse it as her list, or with whom her lyketh, but her body is her husbandes body, & with him onely, may

may she vse the act of matrimony. And therfore, the sayde two persons so contoyned, maye not after be dyuyded, for any affection to father or mother, or for any earthely thynge in the worlde, but eche muste adhere and cleaue to other, for as moche as they be nowe two persons in one flesche and in one body.

Secondly howe that almyghtye god, allowyng and approuyng the sayd institution of matrimonye, sanctified and blessed it with his holy worde immediatly after Noes floud, sayeng vnto Noe, and his chyldren in this wyse: Increase and be ye multiplyed, and replenysshe the earth. Gen. x. This institution of matrimony thus allowed by god, vnto Noe and his chyldren, althoughe it was a sufficient instructiō vnto them, and al theyr posteritie, howe to vse the same in all puritie and cleannesse, to goddis pleasure and his contentation: yet god consyderynge the naturall inclination of man to malyce and synne, dyd afterwarde further explicate and establysshe the same by his other lawes wrytten, whereby god prohibited, that any matrimony shulde be made in the degrees folowyng, that is to say.

No man shall marry with his mother, his grandame, his greate grandame, and so vpwarde: neyther may he marry with the wyfe of his father, his grandfather, or his great grandfather, and so vpwarde: neyther any man may marry with the syster of his father, or of his mother, his grandfather, or his grandmother, and so vpwarde: neyther may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundfather, his grandmother, and so vpward. And lykewyse euery woman is forbydden to marrye any man, within any degrees aboue rehersed. It is also further forbydden, that any man shall marry with his syster, whether she be his hoole syster, or his halfe syster, begotten in marryage, or out of marriage: neither may he marye with his brothers wyfe, nor with his wyues syster. Which lawes of prohibition in maryage, although they were not by expresse wordes of God, declared at the fyrste institution of matrimonye, ne also whan the same was allowed after Moes lud, yet god dyd ingraue and imprinte the same lawes in the harte of man, before they were

wrytten by Moyses. And for as muche as the naturall lyght and knowlege of man, was not onely by originall synne obscured and blynded, but also in the mooste parte of men, by the increase of synne and malyce, in long continuance and proces of time almost perished and extincte: In so muche that they coulde not perceyue nor iudge, what thynges were of theyr owne nature nought and detestable in the syghte of god, ne yet how farre the natural honestie and reuerence, whiche we owe vnto such persones, as be nere of our kynne or alliaunce vnto vs, was ertended: God therefore wyllynge manne to retourne from darkenesse, commanded his prophete Moyses, to promulgate and to declare by his worde vnto the people of Israell, the sayde lawes of prohybition of matrimonye in certayne degrees of consanguinytie and affinitie, as is before mencyoned. In the declaration of the whyche lawes of prohybytion, Moyses soo tempred his wordes, that it may euidently appere therby, that not onely the Iewes, but also all other the people of the worlde, were as muche, and as strayghtelye boun-

bounden to the continuall obseruation of the same lawes, as they were to the other morall lawes of the tenne commandementes.

Thirdely, that the coniunction betwene man and woman in matrimony, doth not only signify and represent the perfite and indissoluble cõiunction and vnion of the nature of god, with the nature of man, which was fulfylled, whã the seconde persone in trinitie, descendyng from his father, dyd take vppon hym the very fourme and substance of our nature, and soo these two natures were vnited and knytte togyther in one persone: but also thereby is syguified and represented the societie and coniunction in perfyte and indyssoluble loue and charitie betweene Christe and hys churche, that is to saye, the congregation of all christen people. And this to be true, saynt Paule him self affirmeth in the fyfte chapiter of the epistle vnto the Ephesians. In whiche place the apostle myndyng to proue and persuade, that al women, being maried, ought to loue, to reuerence, to honour, to obeye, to be subiecte vnto theyr husbandes in all thynges: euen as the churche is subiecte

iecte vnto Christe: And lykewyse that all husbandes ought and be bounde to loue theyr wyues, euen as they loue their owne selfe and their owne bodies, and euen as Christe loueth the churche his espouse: He bringeth in the fyrst institution of matrimonye, as it was ordeyned by god in Paradise, and alledgeth the wordes of god, as they be before rehersed: vpon whiche wordes the apostle inferreth and sayth. This coniunction of man and woman togyther in mariage, whereby they are knytted, vnited, and made all one fleshe and one bodye, Is the sacrament, that is to saye, a mystery and signification of that great and meruaylous coniunction, which is betwene Christe and his churche. For like as by vertu and efficacy of the first institution of matrimony, the husband and the wyfe be made to be but one body, wherof the husbande is head: Euen so Christ dothe knyt and vnite, conglutinate and make his churche to be one body with him, whereof he is the verye head. By the whiche wordes of sayntc Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vnitynge and incorporatynge of Ephe.v.

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two bodies in one, but also that it doth signify this other cõiunction, which is betwene Christ & his churche. And that this coniunction betwene Christe & the churche, is the very selfe thyng, whiche is signyfied and represented by the other coniunction of man and woman in mariage. For thoughe saynte Paule vsed in this place, other argumentes and persuasions, taken of the lawe of nature, to enduce maried persones, the one to loue the other, sayinge that men naturally do loue and nourysshe theyr owne bodies and their owne flesshe: yet he vseth this as a reason of greate efficacy, to perswade his purpose, that is to saye, that all husbandes and wyues ought so to vse theym selues the one to the other, that theyr matrimonye, and all theyr workes and affections in the same, myght and shoulde corresponde, and be conformable and lyke vnto that most holy thing, which is signified and represented therby, that is to saye, vnto that spirituall coniunction, whiche is betweene Christe, and his espouse the churche. And that therfore especially, the man oughte and is bounde to loue his wife, and the wife to loue and obey

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her husbande in all thynges, leste by doynge the contrary, they shulde make theyr matrimony vnlyke to the thynge that is signified therby.

And thus was matrimony not onely instituted by god, sãctified by his word and dignified by his lawes, euen from the begynnynge of the worlde: But also Christ him selfe dyd accept, approue, and allowe the same in the newe testament, as well by his worde, as also by his sundry workis and dedes testifieng the same: In so muche that he being inuited to a certayn mariage, made in Cana a towne of Galilee, dyd vouchesafe, not onely to come thither, & there to honour the sayd mariage with his corporall presence, and with the presence also of his blessed mother and his holye apostles: but there he beganne also, by tournyng of water into wyne, fyrste to worke myracles, & to manifest his glory vnto the worlde. And afterwarde in one other place, whã the phariseis cam vnto hym, & demanded, whether a man might laufully be diuorced frome his wyfe for euery cause: Christe puttynge the sayde Pharisees in remembrance of the first institution of matrimony, sayd vnto

Ioan.ii.

Mat.xix.

vnto them: Haue you not redde, howe that god, whiche created all thinges in the begynning, dyd also forme, and create man and woman, and sayde these wordes: Therfore the man shall leaue his father and mother, and shal adhere and cleaue vnto his wife, and they shal be two in one flesshe & one body? Wherfore vnderstande you (sayeth he) that sith man and woman conioyned in matrimony, be by goddis ordinaunce but one flesshe and one body, they shulde not afterward be separated or diuorced one from the other. And vnderstand you also, that it is not laufull for any man, to separate and diuide those persons asundre, whiche by goddis worde and his wyll and power be conioyned togither. And whan the pharisees replying therevnto, sayde: Why than dyd Moyses commaunde vs, to make a lybell of diuorce, and so to departe and separate our selues from our wyues? Christe answered them and sayde. Moyses considering the hardenes and obstinacye of your hartes, dyd permit and suffre you so to do, how be it I say vnto you, that it was not so at the begynnyng, that is to say, it is clene contrary to the godly

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institution and natural order of the lawes of matrimonye, as it was instituted by god at the begynninge, that any man married shulde be diuorced frome his laufull wyfe, and be set at lybertie to mary. And therfore I say agayne vnto you, that who so euer dothe forsake his laufull wyfe, onles it be for adultery, committed by her, and marry an other, I say he cõmitteth adultery in so doynge. And likewyse what woman so euer doth forsake her laufull husband, and marryeth an other, she also cõmitteth adultery, & the man also that marrieth her, offendeth in lyke maner. note

These wordes of Christe euidently declare his sentence in the approbation of the institution of matrimony, made at the begynnynge of the worlde, and that it is Christis wyll and cõmaundemente, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, and shuld obserue the same in such puritie and sanctimonie, as it was fyrste ordeined, without separatiõ or deuorce, and that vnder the pain of damnation.

And here also is one thyng specially

to be notid, ỳ in these wordes of Christ, (That whiche god hath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towardes vs, in that he hath not onely conioyned our firste progenitours Adam and Eue togither in marriage, whereby he gaue vnto vs the originall beginnyng of our procreation, but that he doth also euer syth that tyme continually assiste man and woman, and worketh with theym in this coniunction of mariage, and is the very authour of all matrimonies, whiche be laufully made betwene man and woman. And therfore saynt Paule sayth: Honorabile coniugium in omnibus & thorus immaculatus, that is to saye: Matrimonye is honourable in all, and the bed vndefyled.

Heb. xiii.

Another thyng also is to be noted, that not only the acte and procreation, which els of it selfe were vnlaufull, is by this sacrament made laufull: but also that the good bringing vp of childrē, borne in matrimonye, is so well accepted of god, that vnto it as vnto other good workes, done in faythe by grace, is promised lyfe euerlastyng, according to the wordes of saint Paule, where he

sayth

sayeth: The woman was seduced and blynded by the serpent, and so synned deadly, but she shall be saued by procreation and bryngyng forth of chyldren, if the same do persevere and continue in fayth and loue towardes god, and in holynes and temperance in theyr actes and dedes. And as this is spoken of the woman, so it is also verified in the man, doinge his duetie lykewise as is required of the woman. i. Tim. ii.

Finally it is to be consydered, howe in matrimonye be commended specially thre good thynges, all whyche, they that contracte matrimony, ought to remembre and regarde: Fyrste of all, the thynge it selfe, whiche is sygnified thereby, whyche as is sayde before, is the hyghe, the myghty, and incomprehensible worke of god, in the coniunction of Christe and the churche togyther, wrought by hym to oure syngular benefitte and euerlastynge saluation. And that therefore the manne and wife ought to lyue togither in perfitte vnitie and concorde, and to loue eche other as theyr owne bodyes, and to vse the same in all cleannesse, puritie, and honoure, euen as Christe hym selfe loued his espouse the churche, and Ephe. v.

suffered all afflictions and paynes, to make her glorious and voyde from all maner of spotte or wrinkle of vncleannesse. Which matter saynt Paule most godly declareth in his Epistle to the Thessalonias, where he writeth in this maner. I praye you bretherne, and instantely desyre you for our lorde Jesu Christis sake, that like as ye haue herd heretofore of vs, how and in what maner you shulde go forwarde, and please god, so ye do procede in the same, and that after suche sorte and maner, that you maye continually profitte and encreace therin. You remembre I doubte not, what preceptes and cõmandementes I haue gyuen vnto you in tymes paste, in the name of our lorde IESV CHRIST: And nowe in lyke maner, and in his name also, I say agayne vnto you, that the wylle and commandement of god is, that you shulde sanctifye your selues, that is to say, that you shulde absteyne from all maner of fornication, & that euery one of you shulde vse and kepe the vessell of his bodye, in holynes and honour, and not in desyre of carnall concupiscence, lyke as the Gentyles do, whiche knowe not God, and

1. The. iiii.

and that no mā ſhuld craftily compaſſe and circumuent his brother, to obteyne his fleſchely luſtes: For almyghty god taketh vengeance vppon all ſuche people, as do committe any of thoſe thynges. Knowe you alſo, that god hathe not called vs to vncleannes and fylthines of lyfe, but vnto holyneſſe and ſanctimony. And therfore I do exhorte you all, and in the name of god, commande you, to eſchue all fornication and adultery, all vncleanneſſe and carnall concupiſcence, all fylthyneſſe and vnpure lyuynge in fleſhely luſtes of the bodye. And I ſaye further, that who ſo euer diſpiſeth and breaketh theſe my commaundementes, dothe not deſpiſe me, but diſpyſeth god: For they be his commaundementes, whoſe ſpirite ye haue receyued.

The ſeconde good thynge, whiche ought to be remembred in the ſayde ſacrament, is the fayth and mutuall promiſe, made betwene the huſbande & the wyfe, conioyned in lauful matrimony, wherby and by the vertue of the ſayde ſacrament, the perſons ſo laufully conioyned, be bounde eche one to kepe promyſe with the other, accordyng to ſuch

truste and confidence, as eche had in the other, & expressid by wordis in the same contract. which promyse god dyd assist and ratify, and is now party therunto: so that the breache of that promise and faythe, is nowe a hyghe and displeasant offence vnto almyghtye god, lyke as the obseruation and kepyng therof, is in the syght of god, pleasante, acceptable, and meritorious, and the knotte also and bonde of matrimony, contracted betwene the sayd persons, is made therby to be indissoluble. Trouth it is, that if in any mariage, it maye appere. and be duely proued, that there is suche insufficient impediminte, by the lawes of god, or by the lawes of the realme, that the same matrimonye was at the beginnynge vnlaufull, and of none effecte: in that case, the churche may and ought, to diuorce the same persons, soo vnlaufullye contracted, and declare, that such matrimony is vnlaufull, and the bonde therof, to be of no strength or efficacy, bycause it was neuer good frō the begynnyng. Not withstandynge in mariages laufully made, & accordynge to the ordinance of matrimony prescribed by god and the lawes of euery re-

alme,

alme, the bond therof can not be dissol-
ued, durynge the liues of the parties, be-
twene whom such matrimony is made.

The thyrde good thyng to be consy-
dered and obserued in matrymonye, is
the chylde that commeth of mariage,
and the good and vertuous education
and bryngynge vp of the same. Wher-
vnto al maried men and women ought
to haue a spectall regard, and to folow
therein the example of Thoby, whyche Tob.iiii.
taught his sonne from his infancye, to
loue and dread god, and to flee and ab-
steyne from all maner of synne for god-
dis sake. For surely if the fathers and
mothers be negligent in good bringing
vp of their chyldren in their youth, and
suffre them to fall into folies & sinne, in
defaut of due correction & chastisement
of them for the same: noo doubte they
shall answere vnto god for it, as it ap-
pereth by the greate stroke and punish-
mente of god, whan he dyd sodeynly
strike Ely vnto death, bycause that he i.Reg.ii.
knowyng his children to do amisse, did &.iiii.
not punysche them therfore.

AND therfore lette all parentes em-
ploy their diligence & busy cure to edu-
cate and instructe their chyldren, by all

meanes in vertue and goodnes, & to restrayne them from vices, by conuenient discipline and castigation, accordynge to the sayeng of the wyse man: Withdrawe not thy iuste discipline from thy chylde, for if thou doo so, he wyll falle into sundry inconueniences, and so fynally shall be loste and vndone. Wherfore spare not to chastise thy child with the rodde, and so doyng, thou shalte delyuer his soule from hell. And concernyng the chyldes duetie towardes the father, it shall be declared hereafter in the commaundementes.

Pro. xxiii.

## ¶ The sacrament of Orders.

AS CONCERNYNG the sacrament of Orders, it is to be vnderstand, that order is a gyfte or grace of mynistration in Christes churche, giuen of god to chri[illegible]n men, by the cõsecration & imposit[illegible] of the bishops handes vpon them, [illegible] is sacrament was cõferred & giu[illegible]e begynnyng by the apostles, a[illegible]ereth in the epistle of saint Paul [illegible]imothe, whom he had ordred & cõse[illegible]te priest: where he sayeth thus: I do [illegible]horte the, that thou

ii. Tim. i.

do

do stirre vp the grace of god, the which is gyuen the by the imposition of my handes. And in an other place he dothe monyshe the same Timothe, and put him in remembrance of the rome and ministery, that he was called vnto in these wordes:

Do not neglect the grace, whiche thou haste in the, and the whiche is gyuen the through prophecye, and with imposition of handes, by the authoritie af priesthode. Whereby it appereth, that sayute Paule dyd consecrate and ordre priestes and bishoppes by the imposition of his handes. And as the apostles them selues, in the begynnyng of the church, did ordre priestes and bysshops: So they appointed & wylled the other bysshops, after thē, to do the lyke, as sayute Paule manifestly sheweth in his epistle to Tite, sayinge thus: For this cause I lefte the at Crete, that thou shuldest ordeyne priestes in euery citie, accordynge as I haue appointed the. And to Timothe he sayeth: Se that thou be not hastye, to put thy handes vpon any man. i. Tim. iiii. Tit. i. i. Tim. v.

And here is to be noted, that although the this forme before declared, is to be obserued in gyuynge orders: yet there is no certayn rule prescribed or limitted, by the worde of god, for the no-

mination, election, presentation, or appointing of any suche ecclesiastical mynisters: But the same is holy lefte, vnto the positiue lawes and ordinaunces of euery christen region, prouided & made, or to be made in that behalfe, with the assent of the prince & ruler. And as concerning the office and duetie of the said ecclesiasticall ministers, the same consisteth in trew preachyng and teachyng the worde of god vnto the people, in dispensing and ministring the sacramentes of Christe, in consecratyng and offerynge the blessed bodye and bloudde of Christ in the sacrament of the aultare, in losynge and assoylynge frome synne, suche persons as be sory and truely penitent for the same, and excommunicatyng suche as be gyltie in manifest crimes, and wyll not be reformed otherwyse, & finally in prayinge for the hole churche of Christ, and specially for the flocke committed vnto theym. And although the office and ministery of priestes and bysshoppes, stande chiefly in these thynges before reherled: yet neyther they nor any of them, may exercise and execute any of the same offices, but with such sort and such lymitation, as

the

the ordinances and lawes of euery chri-
sten realme, do permitte and suffre.

And because it is not mete, that this so chargeable a cure, shulde be committed to euery man, that peraduenture, ambitiously wolde desyre it: Therfore saincte Paule dothe diligently sette out to his disciples Timothe and Tite, the conuersation, learnynge, conditions, and qualities of theym that shulde be admitted to the ministery of pristhode, writinge in this maner: A byshoppe or a priest ought to be blamelesse, as the stewarde of god, not wylfull, not angry, no dronkarde, no fyghter, not gredy of fylthy lucre, but gyuen to hospitalitie, liberal, discrete, sobre, righteous, denoute, temperate, and continent, and suche one as holdeth the true worde of doctrine, that he maye be able to exhorte with holsome learnyng, and to reproue them that saye agaynste it. Thus we haue shortely touched, firste the orderyng of priestes and bishoppes: Secondely, their ministery office & ducte, with the charge & cure belongyng therunto, & finally the qualities & conditiõs required in the same. i. Tim. iii. & Tit. i.

And for asmuch as it is an old heresy of ỹ Donatistes, cõdemned in ỹ general coun

counselles, to thynke that the worde of god, and his sacramentes, shulde be of no efficacy, strengthe, or vertue, whan they be ministred by euyll men, it is to be remembred, that accordynge to the saying of saynt Gregory Nazianzene: Lyke as there is no difference betwene the selfe same ymage or fygure of any thyng imprinted with a signet of gold, and a signet made of yron, or of wod, or any other vyler matier: euen soo the worde of god, and the sacramentes of god, myniſtred by an euyll and noughty manne, be of the selfe same vygour, strengthe, and efficacye, as whan they be myniſtred by a man of excellent vertue and goodnes. The cause and reason wherof is, for that the prieſtes and byſhops, althoughe in the execution of their office and administratiō, they do vse and exercise the power and auctoritie of god, committed vnto them: yet they be not the principall causers, nor the sufficient, or of them selues the efficient causers, or gyuers of grace, or of any other spirituall gyfte, whiche procedeth & is gyuen of god, by his worde and his sacramentes: But god is the onely principal, sufficient, and perfitte

cause

cause of all the efficacy of his worde, and his sacramentes, and by his onely power, grace, and benefittes it is, that we receyue the holy goste, and his gracis, by the office and administration of the sayde prieſtes and bishops: and the sayde prieſtes and bishoppes be but only as officers, to execute and mynyster with their handes & tounges, the outewarde and corporall thinges, wherein god worketh & gyueth grace inwarde, accordynge to his pacte and couenant, made with and to his espouse the churche. And this also Chrysostome affyrmith, the.lxxxv.homily vpō sait John, where he saith in this maner: What speake I of prieſtes, I say that neyther angel nor archaungel can gyue vs any of theſe thinges, whiche be gyuen vnto vs of god, but it is the father, the son, and the holy goste, whiche is the effectuall cause of all theſe thynges, the prieſt doth only put to his handes, and his tongue. And in this point saint Ambrose also agreeth, with the said sayinges of Chrysostome writing thus: The prieſt layeth his handes vppon vs, but it is god, that gyueth the grace: the prieſte layeth vppon vs his beſechynge

handes,

handes, but god bleſſeth vs with his mighty hande: The byſhoppe conſecrateth an other byſhop, but it is god that gyueth the worthynesse. Wherfore we muste alwayes thinke, and beleue, that the vertue and efficacy of the worde of god, and his ſacramentes, conſiſteth and dependeth, in and vppon the commaundemente, ordinaunce, power, and auctoritie of god only, and that neither the merites or worthynes of the miniſters, be they neuer of ſuche excellency, do giue them their auctoritie, ſtrength, or efficacye, neyther yet the malyce, nor corrupte lyuynge of them, be it neuer ſo euil, can fruſtrate or take away frō the ſayd worde or ſacramentes, theyr ſayde power, authoritie, ſtrength or vertue.

Moreouer as touchyng the order of Deacons we rede in the actes of the Apoſtles, that they were ordered and inſtituted by the ſame apoſtelles, by prayer and impoſition of theyr handes vppon theym. And as for the qualities and vertuous conuerſation, whiche be requyred in theym, ſaynt Paule ſetteth theym oute in his epiſtle to Tymothe, in theſe wordes: Deacons oughte to be chaſte, not double tounged, no drunkardes,

Act. vi.

1. Tim. iii.

hardes, not gredy of fylthy lucre, hauinge the mysterye of faythe in a pure conscience. And theyr office in the primitiue churche, was partely in mynistrynge meate and dryncke, and other necessaries, to poore people founde of the churche, partely also in ministring to the byshoppes and prieستes, and in doynge theyr duetie in the church. And of these two orders onely, that is to saye, prieستes and deacons, scripture maketh expresse mencio, and how they were cōferred of the apostles by prayer and impositiō of their handes. And to these two, the primitiue churche dyd adde and couioyne certayne other inferyour and lower degrees, as subdeacons, accolites, exorcistes, with diuerse other, of the whiche mencion is made of, both of the most auncient wryters, that we haue in the church of CHRIST after the apostels, & also in diuerse olde counsayles, and namely in the fourthe counsayle of Aphrike, in which saincte Augustine was present, where as al the kyndes of orders, whiche were than in the churche, be rehersed, and also with what rites & ceremonies, they were cōferrid & giuē at that time. And thus by

succes-

succession from the apostles tyme hath Order continued in the churche, & hath euer bene called and counted for a sacramente, as it may appere by dyuers other aunciente wryters, and specyally by sayute Augustine, where he wryteth thus, speakyng bothe of the sacramente of Baptisme, and of Order: Eyther of theym (sayeth he) is a sacramente, and eyther of theym is gyuen to men, by a certayne consecration, the one whan a man is baptised, and the other, whan he is ordered: and therefore neyther of theym bothe, may be iterate or repeted in the catholike churche of Christe.

And where as we haue thus summarily declared, what is the office and ministration, whiche in holy scriptures hath ben committed to byshoppes and priestes, and in what thynges it consysteth, as is afore rehersed, leste peraduenture it myghte be thoughte to some persones, that suche authorities, powers, & iurisdictions, as patriarches, primates, archebyshoppes, and metropolitanes, nowe haue, or heretofore at any tyme haue had iustly and laufully ouer other byshoppes, were gyuē them by god in holy scripture: We thynke it

expedient and necessarye, that all men shoulde be aduertised and taught, that all suche lawfull powers and authorities of anye one bysshop ouer an other, were and be gyuen to them, by the consent, ordinaunce, and politique lawes of men onely, and not by any ordynaunce of god in holye scripture. And all other power and authoryte, whiche any bysshoppe hathe vsed or exercysed ouer an other, whiche hathe not bene gyuen to him by suche consente and ordynaunce of menne, (as is aforesayde) is in verye deede no lawful power, but plaine vsurpation and tyrannye.

And therfore where as the bysshop of Rome hath heretofore claymed and vsurped, to be heade and gouernour of all priestes and bysshoppes of the hole catholyke churche of Christe, by the lawes of god: It is euident, that the same power is vtterly fayned and vntrue, and was neyther gyuen to him by god in his holye scripture, nor alowed by the holy fathers in the auncient generall counsels, nor yet by the consent of the hole catholyke churche. For it is playne, that Christe neuer gaue vnto saint Peter, or to any of the apostles, or

theyr successours, any suche vniuersall authoritie ouer all the other. But he set them all indifferently, and in lyke power, dignity, and authoritie, as it doth euidently appeere in all suche places, where any authoritie is gyuen to them by Christe. And also by saint Paule, in his epistle to the Galathias, where he compareth hym selfe to James, Peter, and John, whiche were the most notable emong the apostles, affirming hym selfe to be equal in authority with them.

Galat. ii

And as cõcernynge the most ancient and moste famous holy generall counsayles, it is euident, that they gaue the byshops of Rome no suche authoritie, for in them be dyuerse actes & decrees, playnly testifieng the contrary.

AS FYRST in the former cõsaile of Nece, emong other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue lyke power ouer the countreis about those cities, as the byshoppes of Rome haue had ouer the countreys about Rome.

ALSO in the counsaile Mileuitane, in which cõsaile saint Augustine was presente, and subscribed to the same, it was decreed, that yf any clerke of the coun-

countreys of Aphrike, wolde appeale out of Aphrica, vnto any byshoppes beyonde the sea, that suche a one shuld be taken throughout al the countreyes of Aphrica, as a persone excommunicate.

Moreouer in the generall coũsaile Constantinopolitan the fyrste, it was lykewyse decreed, that euery cause and controuersye betwene any persones, shoulde be determyned within the prouinces, where the matters dyd lye, & that by the bishops of the same prouinces. And also that no byshops shuld exercise any power oute of his owne dioces or prouince. And this was also the mynde of the holy doctour and martyr saint Cyprian, and of the other holye fathers of Aphrica, before the tyme of any generall counsayle.

AND for the better and more playne and assured confirmation, that the byshop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any auncient catholike counsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the byshoppe of Rome sent his legates to that coũsaile, to allege & vendicate his vsurped primacy, and by

title of the same, to defende and mayn-teyne the receyuinge of appeales made vnto hym of causes and controuerlies cõmenced in Aphrike, bycause the hole counsayle had by theyr decree, prohibi-ted and forbidden before, all suche ap-peales to anye forein bishop. In the en-treating & debating of whiche matter, the bishop of Rome for his tytle, alle-ged onely a canon, made (as he preten-ded) in the first Nicene counsaile, The bishops of Aphrica denieng anye suche canon to be made. For triall wherof, messaungers were sente to the patriar-ches sees of the oryent, to make serche for the hole canons, of that counsaile. And finally after long & diligẽt serche, whan the hole canons were broughte forthe from thence, there was no suche canon emonges them, as the bishop of Rome for his sayde tytle had alleged.

Wherupon two thynges are to be noted, as euidẽt by the premisses. First that the bishop of Rome, hath no suche primacy, nor any such can challenge by any wordes in scripture: For than the bishoppe of Rome wolde at that tyme by his legates haue alleged it, and the greate multitude of soo many fathers.

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as were assembled in that Aphrica coū-sayle (of whome saint Augustine was one) were so wel and profundly lerned in holy scripture, that no suche thynge (yf it were there) could haue ben hidde vnto them. And also they were so good & vertuouse, that yf they had knowen it there, they than wolde haue made no acte before to the contrarye, nor yet at that tyme, soo ernestly and extremely refused it.

The seconde thinge to be noted, as euident by the premisses is, that the byshoppes of Rome, haue no suche power gyuen them by any auncient generall counsaile. For they at that time of this Aphrican counsayle, wolde than haue alleged it, where in dede they alleged none, but a pretensed canō of the firste Nicene counsayle: whyche after great trial and serche, as is afore-sayd, coulde neuer be founde in the autentikes. And that chapter autētique, which of al the canons of that counsaile most cōcerneth the bishop of Rome, maketh directly and plainly againste the sayde pretensed vniuersall primacy, gyuinge (as is said before) to other patriarches like and equal authoritie in their coun-

treys, as byſhoppes of Rome had, and vſed than in the coũtreis about Rome.

Thirdly that the biſhops of Rome had no ſuch vniuerſall primacye giuen vnto them by the cõmon conſent of the hole catholike churche, it wel appereth in that, that diuerſe patriarches & archbiſhops haue of auncient time refuſed, to owe vnto thẽ any ſuch ſubiection, as they by colour of an vniuerſal primacy chalenged and required ouer them. As the patriarches of Conſtantinople, and other of the eaſt, & tharchebiſhoppes of Rauenna, Millan, and ſuch other. And alſo Agatho hym ſelfe being byſhop of Rome, longe after the. iiii. firſt vniuerſall counſailes, in his letters ſent vnto the emperoure, concernynge a generall counſaile to be holden at Conſtantinople, playnely declareth, and confeſſeth his primacy to extende onely to the byſhops of the weſt & not the parties: And that in ſuch wyſe, as it is euident, that at that time the biſhops of Rome, neyther by the wordes of ſcripture, nor by any decree of auncient generall counſayles, nor by the cõſent of the hole catholike churche, had any ſuche vniuerſall primacye, as he nowe requireth.

And

And yf the bysshoppes of Rome, wyl allege any later counsayles, for theyr pretensed vniuersall primacye, as the counsayles of Constance, Basill, and Florence: It is manifest and open, that the counsayles of Basil and Constance were in the tyme of scismes, and they which were there diuided into factiõs, after the fauour of their princis, which princis were also diuidid, som fauoring thone part of the scisme, som the other. And the great parte of the lerned men that were there, were of this later institute religiouse, and therfore obsequent, to the pleasure and wyl of the bisshops of Rome, and brought vp onely in this latter scolasticall doctrine, and little exercised or lerned in the holye scriptures, or in the olde auncient doctours & writers. And both of those counsailes were dissolued and broken vp, without any perfit ende or conclusion. And sith that tyme, the canons pragmaticall of these two coũsailes, be no where vsed, nor yet alledged, as to be of effecte, by the authorytie of those counsayles. And as to the counsayle Florentine, ouer and besydes, that the greattest parte of lerned men there, were suche.

as we speake of before, the consent also in this matier, of the Orientalles and Grecians that were there, semed to the hole countreys, that sent them so farre both against scripture, & general counsayles, & theyr auncient holy wryters that they forthwith shewed them selues, so moch discontent with that consent of theyr ambassadours, that they then neyther wolde receyue the determination concerning the vniuersal primacy of the byshoppe of Rome, neither sythe that tyme coulde be induced to agree to the same.

And thus by all those thinges before rehersed, it plainely appereth, that the bishops of Rome, claiming this pretensed vniuersall prymacye, do yet not onely without any ground of holy scripture, & without any cõsent of the hole catholyke church, but also contrary to the determinatiõ, and decrees of suche generall counsayles, as the byshops of Rome, these many hundred yeres vnto this day, in their creatiõ, do solemnly & expressely profesle to kepe and obserue. For as it appereth by their own lawes and actes frome tyme to tyme, euerye bishoppe of Rome, whan he is created,

doth

doth openly and solemnly professe, that he shall inuiolably obserue and kepe al the canons of the fyrste. viii. generall counsayles, amonge the whiche be the canons before rehersed, playnly repugnant and contrary to his sayd pretensed vniuersall primacy.

Fynally this being manifestly declared and proued, that the bishops of Rome, hath not iustly and lawfully any suche vniuersall power ouer the byshops and clergy: all wyse men maye easily perceyue and see, that they may moche lesse claym to haue the hole monarchy of the worlde, and suche authoritie ouer all princis and kynges, that they may therby depose them frō theyr realmes, dominions, and seignouries, and transferre and gyue the same vnto suche persons, as them lyketh: where as the scripture dothe teache and command the cōtrary, that is to say: That all christen people, as well priestes and byshops, as all other, shulde be obedient vnto princis and potestates of the worlde. For the truth is, that god constituted and ordeyned the authoritie of christen kynges and princis, to be the most high and supreme, aboue all other

powers and officers in this worlde, in the regiment and gouernement of their people, and cõmitted vnto them, as vnto the chiefe heades of their cõmon welthes, the cure and ouersyght of all the people, whiche be in their realmes and dominiõs, without any exception: And to them of right, and by goddis cõmandement, belongeth not onely to prohibite vnlauful violence, to correct offenders by corporal deth, or other punyshment, to cõserue morall honesty amõg their subiectes, accordyng to the lawes of theyr realmes, to defende iustyce, & to procure the publike weale and common peace and trãquillitie in outward and earthly thingis: But specially and principally to defẽd the faith of Christ, and his religion, to conserue and mainteyne the true doctrine of Christe, and all suche as be true preachers and setters forth therof, and to abolische all abuses, heresies, and idolatries, and to punyshe with corporal paynes, such as of malyce be the occasyon of the same. And finally to ouersee, and cause that the said bishops and prestes, do execute their pastoral office truly and faithfully, and specially in thole pointis, which

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by Christe and his apostels was gyuen and committed vnto them. And in case they shal be negligent in any part therof, or wolde not dilygently execute the same, to cause theym to redoube & supply their lacke. And yf they obstinately withstande theyr princis kynde monition, and wyll not amend their fautes, than and in suche case, to put other in theyr romes and places. And god hath also commanded the sayd byshops and priestes, to obey with all humblenesse and reuerence, bothe kynges and princis and gouernours, and all theyr lawes, not beinge contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter conscientiam, that is to say, not only for feare of punishement, but also for discharge of conscience. Wherby it appereth well, that this pretensed monarchy of the byshop of Rome, is not founded vpon the gospel, but it is repugnāt therunto.

And therfore it apperteineth to christen kynges & princis, for the discharge of their office and duetie towarde god, to endeuour theym selues, to reforme and reduce the same agayne vnto the olde

olde limittes and priſtine eſtate of that power, whiche was gyuen to theym by Chriſt, and vſed in the primatiue churche. For it is out of dout, that Chriſtis faithe was than moſte firme and pure, and the ſcriptures of god, were than beſt vnderſtande, and vertue dyd than moſte abounde and excel. And therfore it muſt nedes folow, that the cuſtomes and ordinances than vſed and made, be more conforme and agreable vnto the true doctrine of Chriſte, and more conducyng vnto the edifieng and benefite of the churche of Chriſte, than anye cuſtomes or lawes vſed or made by the byſhop of Rome, or any other addicted to that ſee and vſurped power, ſythe that tyme.

And therefore where as the kynges moſte royall maieſtie, conſyderynge of his moſt excellent wyſedome, not only the notable decay of Chriſtis true and perfite relygion, emonges vs, but alſo the intollerable thraldome, captiuitie, and bondage, with the infinite daungers and preiudices, which we his ſubiectes continually ſuſteyned, by reaſon of that longe vſurped and abuſed power, which the byſhops of Rome were

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wonte to exercyse here in this realme: hathe nowe of his mooste godly dispo-sytion, and by the consente of his no-bles spirituall and temporall, by auc-toritie of the hole parliament determi-ned, no longer to suffre the byshoppe of Rome, to exercise any part of his vsur-ped iurisdiction here within this re-alme, but clerely to deliuer vs from the same, and restore vs agayne vnto our lybertie.

Surely we haue great cause, moste ioyfully and thãkfully to embrace and accept the same, considering that ther-by no preiudice is done to goddis word or his ordinances. For as we haue she-wed and declarid before, it was by prin cis sufferance onely, that the bishop of Rome exercised any suche iurisdiction within this realme, and not by the au-thoritie giuen vnto him by Christe. And as for the byshop of Rome, he can not pretend him selfe no more to be greued or iniuried therewith, than any of the kinges officers, might worthily think, that the kinges highnes shulde do him wrong, in case he shuld vpõ good cause remoue him from his rome and office, and committe it to an other. And as for

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vs the kynges faythefull subiectes, we shall vndoubtedly receyue & haue therby syngular wealthe and commoditie, as well spiritually to the edifienge of our soules, as corporally to the increce of our substaunce and riches. The whiche howe moche it was impaired and decayd continually from tyme to time, by the great exactions of the byshops of Rome, and suche treasures as went yerely out of this realme to his coffers for annates, annuities, and exemptiõs, pardons, and suche other vnlaufull exactions: we doubt not, but all men indued with anye wytte and zeale to the welthe of this our countrey, do ryghte well perceyue and vnderstande, and accordyngly with harte and mynde, wyll not onely pray for the kynges hyghnes and his preseruation, by whose occasion this lyghte came fyrste vnto vs, but also firmely and constantely stycke to those lawes, wherby we haue so moche ease of wrongfull exactions and abuses, and also our prince and kyng nowe enioyeth most rightfully his iuste title, with restitution of his royall and imperyall dygnitie and princely gouernaunce.

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# The sacrament of Confirmatiō.

VVE READE in holy scripture, howe the apostels, in the begynning of the church although they dyd certaynly knowe and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue & efficacye therof, perfitely regenerated in Christe, perfitely incorporated and made the verye members of his bodye, and had receyued ful remission of their synnes, and were indued with graces and gyftes of the holye goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr hādes vpon them, the holy gost was gyuen and conferred vnto them. And the sayd people dyd speke dyuerse languages, and prophecyed, wherby not onely they, whiche had receyued baptisme, and professed Christ, were the better confirmed and establysshed in Christis religion, and made more constant to confesse the same: But also other which were out of the churche, and infidels, myght the sooner be reduced by such gyft and myracle from theyr errours, and be brought into the

right belefe of Chriſte and his goſpell.

Wherupon the holy fathers of the primitiue churche, taking occaſion, and foundyng them ſelues vppon the ſayde actes and dedes of the apoſtles, and cõſyderinge alſo, that ſuche as had ones receyued the gyftes and benefittes of the holy goſte, by the ſacrament of baptiſme, myght and oftentymes dyd in dede, by temptation, frayltie, or otherwyſe by their owne ſynne and malyce, loſe and fall from the ſame agayn: did vſe and obſerue (as it hath ben hitherto by ſucceſſion of ages continued) that all chriſtẽ people, ſhuld after theyr baptyſme, be preſented to theyr biſhops, to the intent that by theyr prayers, and unpoſition of their handes vpon them, and conſigning of them with the holye Chriſme, they ſhuld be confirmed, that is to ſaye, they ſhulde receyue ſuch gyftes of the holye goſte, as wherby they ſhulde be ſo corroborated and eſtablyſſhed in the giftes and graces before receyued in baptiſme, that they ſhuld not lyghtly fall agayne from the ſame: but ſhulde conſtantly retein them, and perſeuere therin, and ſhulde alſo be made ſtronger and hardier, as wel to confeſſe bold-

boldly and manfully their faith, before al the persecutours of the same, and to resyst and fight against their goostly enmies, the worlde, the deuyll, and the flesshe: as also to beare the Crosse of Christ, that is, to suffre and sustayn patiently all the afflictions and aduersities of this worlde, and fynally that they shuld atteine encreace & abundace of vertues & graces of the holy goste.

And although menne oughte not to cõtemne this sacrament, but shuld present their chyldren vnto the byshop, to receiue at his handes the sacrament of cõfirmatiõ, yet it is not to be thought, that there is any such necessitie of confirmatiõ of infantis, but that they being baptised and dieng innocentes, before they be confirmed, shall be assured to atteyne euerlastyng lyfe and saluation, by the effecte of the sacrament of baptisme receyued.

## The sacrament of extreme vnction.

AS TOVCHING extreme vnction, we must vnderstand, howe accordynge to scripture, and the rule and ordre prescribed by the holye

apostle saint James, the catholik churche of Christ, hath obserued and minystred this sacramente, to suche as haue requyred it in their sickenes and disease of bodye, to the intent that by the worckyng of god in ministration therof, the sycke man through prayer of the priest the mynister, and suche as assiste hym, might be releued of his bodily disease, and also atteyne pardon and remyssion of his synnes. For saint James saithe: If any be sycke amonge you, let hym call for the prestes of the churche, and let them praye ouer hym, annoyntynge hym with oyle, in the name of our lorde, and the prayer of faythe, shall saue the sicke man, and if he be in sinnes, they shalbe forgyuen hym.

By whyche wordes, lyke as the vse of the sacrament is confirmed and proued, so that the churche maye well vse the same, with assurance, that god assisteth the ministration thereof: So we muste also remembre, that although helthe of bodye, whiche here is prayde for, dothe not alwayes folowe, yet we shuld not doubt, but god ordereth mās prayer therin, always to the best, as he doth of his infinite goodnes, all other prayers that men make, who in deede

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knowe not what they shoulde aske, ne what is beste or mooste profytable for them. Wherfore all be it we be taught to make all our prayers in a moste certayne faithe, to atteyne our desires, accordyng to the generall promyse made by god through Christ. Aske and you shal receiue, whyche promyse can not fayle, for goddis worde can not be frustrate, but taketh euer effect: Yet may we not truste our owne determynation, and our iudgement so precisely in our prayers and requestes, but commyttyng our selues holely to goddis gouernaunce, we ought to take, esteme, and iudge for the beste, what so euer god shall order and dispose for vs, althoughe it be contrarye to oure prayer and desyre, whiche muste euer haue direction and submission to goddis pleasure, who knoweth our necessities, and can and wyll dispose al thinges swetely and pleasantly, to the atteynyng of euerlastyng comforte, whiche all good men chiefely desyre and praye for. Mat. vii. Sap. xiii.

And where as saint James speketh of remyssyon of synne, to be obteyned in this sacramente, in as moche as the remyssyon of synne, in a necessarye

petition to be made of and for all men, conſidering the frayltie of mannes nature, whyche continually ſinneth, and therfore continually is taught to ſaye: Dimitte nobis debita noſtra, Lorde forgyue vs our treſpaces. We ought aſſuredly to truſte, that god worckynge in the myniſtration of his ſacramente, dothe, by the prayer of the miniſter, and of ſuche as aſſiſte hym, forgyue thoſe ſynnes of the ſicke man, whiche by the frailenes of his nature in ſodayne motions and vehement agonies, he dothe cõmyt and fall into.

Mat. vi.

And yet we ought not therupon, to conceyue a vayne falſe hope of the effect of this ſacramente, that lyuinge in filthy and abhominable ſynne, and not caryng to be delyuered from it by true penance, we ſhulde by the miniſtration of extreme vnction, haue all our ſinnes forgyuen: For this ſacrament is myniſtred fruitfully, onely to thoſe that be membres of Chriſtis churche, and ſuch as being fallen out of the ſtate of grace by deadly ſinne, haue ben by penãce reſtored to the ſame, whiche men by this ſacramente, be ſtrenghned and comforted in theyr agony and fighte, againſte

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the deuylle, who in the tyme of sycknes and veration of the bodye, is very busy to assaut them.

And where it is callyd the extreme vnction, that is to say, the laste vnction, we must not so vnderstād it as thoughe this sacrament myght neuer be mynystrid but ones, that is to say, in extreme peryll of deathe, whan men be without hope of lyfe: for it shuld rather be mynystred in the entry of sycknes, and so oftener, whan so euer any great and peryllous sicknes and malady shal come to any manne. But the fathers of the churche dyd call it by the said name of extreme vnction, bycause it is the last, in the respecte of the other vnctions, whyche be mynystred before, in the other sacramentes of baptisme, confyrmation, and order, in whyche sacramentes christen men be also annointed.

And for as moch as the sacrament of the Sultare (being duely receyued) is the very spirituall foode, and the very sustentation, comfort, and preseruation of all christen men, in all daungerous passages and auentures: therfore it is expedient, that the said sacrament

of the aultare shoulde be receiued after this annoylynge done, in the tyme of syknes. For surely the receyuing of the body of our sauiour Jesu Christ, is the very consummation not onely of this, but also of all other sacramentes.

THe seuen sacramentes thus declared, the vse and effecte of them dothe manifestly appere. For by baptisme, we be incorporated into the bodye of Christis churche, obteynynge in that sacrament, remyssyon of synne, & grace, wherwith we be able to leade a newe lyfe.

By the sacrament of penance, they that be fallen into deadly synne, maye be restored vnto the state of grace receyued in baptisme, and soo made agayne the lyuely membres of Christes mysticall body.

In the most blessed sacrament of the aultar is the moste precious bodye and bloud of our sauiour and redemer Jesu Christe, both in fourme of bread and wyne, by whome, for whome, and in whom, al sacramentes take effect, and therfore is this the most worthy sacra-

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ment, and of hyghest dignitie.

The sacrament of Matrimony is a necessary thyng for due generation of manne to goddis pleasure, whyche although it be honourable and acceptable to god, and therfore the lauful coniunction of man and woman, is assisted by god in this holye sacramente, yet this estate is not commaunded as necessary to any particular man, but left at libertie to all men, sauyng priestes, and to other, which of theyr free libertie, by vow aduisedly made, haue chosen the state of continencye, who accordyng to their free choyse, muste freely and wyllyngly continue in the same. i

The sacrament of order, although it be not commãded to any particular man, as necessary for the atteynyng of euerlasting life: yet in the church, whiche is the mysticall body of Christe: it hath a necessitie, to thintent that by ministers duely placed, there may be due spirituall fathers, for spirytuall generation. So that both the estates of matrimony and order be for the hole churche necessary, but yet not so necessaryly commanded to any particular man. ii iii

The other two sacramentes of confirmation & extreme vnction, although they be not of suche necessitie, but that without theym men maye be saued, yet for as moche as in the ministracion of theym, yf they be worthely taken, men receyue more abundatly goostly strength, ayde, and comforte. They be very holsome and profytable, and to be desired, and reuerently receyued.

## The .x. commandementes of almyghty god.

i Thou shalt haue none other goddis but me.

ii Thou shalt not haue any grauen ymage, nor any lykenesse of any thynge that is in heauen aboue, or in the earthe beneth, or in the water vnder the earth, to the entent to doo any godly honour and worshyp vnto them.

iii Thou shalte not take the name

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of thy lorde god in vayne. iiii

Remembre that thou keepe holy the sabbotte daye. v

Honour thy father and thy mother. vi

Thou shalte do no murther vii

Thou shalte not committe adultery. viii

Thou shalte not steale. ix

Thou shalt not beare false wytnesse a gainst thy neighbour. x

Thou shalte not vniustly desyre thy neyghbours house, nor thy neyghbours wyfe, nor his seruante, nor his mayde, nor his ore, nor his asse, nor any thinge that is thy neyghbours.

# The exposition of the fyrste cõmandement of god.

## Thou shalt haue none other goddis but me.

THIS fyrst cõmandemẽt, lyke as it is fyrste in order, soo it is the moste chief & principall amõg all the other preceptes. For in this first cõmandement god requireth of vs those thinges, in the which cõsisteth his chiefe & principal worshyp and honour, that is to say, perfite faythe, sure hope, & vnfayned loue & dreade of god.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outward thiges, as clothes vpon our backe, or treasure in our chestes, nor also to haue him in our mouth outwardly, or to worshyppe him with knelyng, or suche other gestures onely: but to haue him our god, is to conceiue hym in our hartes, to cleaue faste and surely vnto him, with hart and minde, to put all our truste and confidence in hym, to set all our thoughtes and care

aboue

aboue all thinges to please him, and to depend holely of him, taking him to be infinitely good and mercyful vnto vs, beynge his creatures, and contynuyng in his flocke.

Secondly god commaundeth vs thus to do to him onely, and to no creature, nor to no false & feyned god. For as a kynde and louynge man, can not be contente, that his wyfe shulde take any other husbande: Soo can not our most kind & most louyng god and creatour, be pleased, yf we shoulde forsake hym, and take anye other goddis. And surely he is more presente with vs, and more readye to shewe vs all kyndenes and goodnes, than any creature is or can be. And alredy of his gyft, we haue all that we haue, meate, drynke, cloth, reason, witte, vnderstandynge, discretion, & all good thinges, that we haue, perteynynge bothe to the soule and the body. And therfore he wil not suffer vnpunished so moch ingratitude & vnkindnesse at our handes, that we shulp forsake him, and fixe our faith and godly truste in any other thyng beside him.

Thirdly by this precepte god com-

mandeth vs, not onely to truſte thus in him: but alſo to gyue him the hole loue of our hartes, aboue all worldely thinges, yea and aboue our ſelues, ſoo that we maye not loue our ſelues, ne any other thinge but for him, accordynge as Moiſes ſaith in the booke of Deuteronomie: Thy lorde god is one god, and thou ſhalt loue hym, with all thy harte, and with all thy ſoule, and with all thy mynde, and with all thy ſtrengthe and power. And this loue muſte bringe with it a feare, that euen for very pure loue, we ought to be moch aſhamed & afrayde, to breake the leaſt of his commaundementes: Like as the chylde, the more he loueth his father, the more he is lothe and afrayde to diſpleaſe him in any maner of caſe.

Deu. vi.

Fourthly all they offende againſte this commaundement, which ſet their hartes and myndes vppon any worldly thing aboue god. For what ſo euer we loue aboue god, ſo that we ſet our myndes vpon it, more than we do vpō god, or for it we wyl offende god, truely we make that for the time our god. For as ſaint Paul ſaith: The couetous man maketh his goodes his god, And the gluttonous man maketh his belly his god. For the one

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seteth his mynde vpon his goodes, the other vppon his bealy, more than they do vppon god, and for theym they wyl not stycke to offende god.

Also all they which haue more confydence in the creatures of god than in god, do make the creatures of god their god. And howe greuously god is offended therwith, we fynde in the booke of Paralipomenon, where it is wrytten, ii.Par.xvi.
that whan Aza kynge of Juda, beynge sore constrayned by Baasa kynge of Israel, sent for helpe to Benadad king of Syria, and gaue hym great treasure, for to allure him to his ayde. Our lord sente the prophete Hanani to Aza the kynge of Juda, who sayde vnto hym on this maner: Bycause thou hast trusted in the kynge of Syria, and not in thy lorde god, therfore the hoste of the kynge of Syria is escaped frome thy handes. Were not they of Ethiopia & Libia, of farre greater power, bothe in charlottes and horsemen, and in numbre and multitude, whiche were innumerable: and yet our lorde (as long as thou dyddest put thy trust in hym) dyd yelde them into thy handes? The eyes of god doo beholde all the worlde, and

gyueth

gyueth ſtrength to theym that truſt in hym with all their harte. In whyche wordes it doth appere, that it is layde to Azas charge, that he dyd not beleue in our lorde, becauſe he dyd more truſte in Benadad the hethen prince, than in our lorde.

It is noted alſo in the ſame chapiter, that where as Aza had very great peyne in his feete, he ſought not to our lorde for remedy of dis diſeaſe, but truſted more in the arte and remedye of phiſike. Wherby we maye learne, that it is one great parte of perfite beleke in our lorde god, to put our truſt and confidence mooſte principally and aboue all other in hym, wherfore they that do otherwyſe, do tranſgreſſe this cõmandement, & make to them other goddis.

Alſo all they tranſgreſſe this commaundement, whiche eyther preſume ſo moche vppon the mercy of god, that they feare not his iuſtyce, & by reaſon therof do ſtyll continue in theyr ſynne, or elles ſo moche feare his iuſtyce, that they haue no truſte in his mercy.

Alſo they be of the ſame ſorte, which by lottes, diuinatiõ, chatteryng of byr-

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des, and lokynge of mennes handes, or other vnlaufull or superstitiouse craftes, take vpon theym certaynly to tell, determyne and iudge before hande, of mens actes and fortunes, whiche be to come afterwarde. For what doo they but make theym selues goddis in this behalfe, as the prophete Esaye saythe: Tell vs afore what shall come, and we shall say that ye be goddis. Esai. xli.

Also all they, whiche by charmes & witchecraftes, doo vse anye prescribed letters, signes, or caractes, wordes, blessynges, roddes, christall stones, sceptures, sweardes, measures, or for any superstitious entent, charmes, or witchecraftes, hange saynt Johns gospell, or any other thynge aboute theyr neckes, or any other partes of theyr bodies, or vse to drinke holy water, or any other suche vayne observation, trusting therby to continue in longe lyfe, to dryue awaye sickenes, to preserue them from syckenes, fyer, water, or any other peryll, otherwise than phisike or surgery doth allowe, doo also offende agaynste this commaundement.

But moost greuously of all & aboue all

all other, they do offende againste this commandement, which profelle Chriſt, and contrary to theyr profeſſion, made at theyr baptiſme: do make ſecrete pactes and couenantes with the deuyl, or doo vſe any maner of comutations, to rayſe vp deuyls for treaſure, or any other thynge hydde or laſte, or for auye maner of cauſe, what ſo euer it be: for all ſuche committe ſo hygh offence and treaſon to god, that there can be noo greatter. For they yeld the honour due vnto god, to the deuyl goddis ennemy. And nor onely al ſuch as vſe charmes, witchecraftis, and coniurations, tranſgreſſe this chiefe and hygh commaundement, but alſo al thoſe that ſeke and reſorte vnto them, for any counſayle or remedye, accordynge to the ſayinge of god, whan he ſayde: Lette noo man aſke counſayle of theym that vſe falſe diuinations, or ſuche as take hede to dreames, or chatterynge of byrdes. Let there be no witche or enchaunter amonges you, or anye that aſkethe counſayle of theym that haue ſpirytes, nor of ſothe ſayers, nor that ſeeke the trouth of them that be deade, for god abhorrethe all theſe thynges.

The

commandement.

## The exposition of the second commaundement of god.

Thou shalt not haue any graue Image, nor any lykenes of any thing, that is in heauen aboue, or in earth beneth, or in the water vnder the earthe, to the intente to doo any godly honour and worshyppe vnto them.

BY THESE wordes we be not forbydden, to make or to haue similitudes, or ymages, but onelye we be forbidden, to make or to haue thē to the entente to doo godly honour vnto theym, as it appereth in the. xxvi. chapiter of Leuiticus. Leui. xxvi.

And therfore although ymages of Christe, and his saintes, be the workes of mennes handes onely: yet they be not so prohibited, but that they may be had and sette vp, both in churches and in other places, to the entente, that we (in beholding and loking vpon thē, as in certaine bokes and signes) maye call to remembraunce the manifolde exaumples of vertues, whiche were in the sainctes, whome they do represent:

And so maye they rather be prouoked, kendled, and styrred, to yelde thankes to our lorde, and to praise him and his sayde saintes, and to remembre and lamente our synnes and offences, and to praye god, that we maye haue grace to folowe their goodnes & holy lyuyng.

As for an example, the image of our Sauiour hangeth on the crosse in the roode, or is paynted in clothes, walles or wyndowes, as an open booke, to the intente that besydes the examples of vertues, whyche we maye learne at Christe, we maye be also many wayes prouoked, to remembre his paynefull and cruell passion, and also to consider our selues, whan we beholde the same image, and to condemne and abhorre our synne, which was the cause of his so cruell deathe. And farthermore, consyderynge, what hygh charitie was in him that wold dye for vs his ennemies, and what great dangers we haue escaped, and what hyghe benefites we receyue by his redemption: we maye be prouoked, in al our distresses and troubles, to runne for comfort vnto him. Al these lessõs, with many mo, be brought to our remembrance, by the boke of the

roode,

roode, yf we beynge fyrst well instruct and taughte, what is represented and ment therby, doo diligentely behold & loke vpō it. And as our sauyour Christ is represented by this ymage of the roode, euen so the holy saintes, whiche folowed him, be representid vnto vs by their images, and therfore the sayde images maye well be sette vp in churches, to be as bokes for vnlearned people, to put thē in remembrance of those sayntes: of whome they maye learne exaumples of faythe, humilitie, charitie, pacience, temperaunce, and of all other their vertues and gyftes of god, whiche were in theym, for whiche causes, images may be set in the church, & ought not to be despised, but to be vsed reuerently, although we be forbydden to do any godly honor vnto thē. These lessons shuld be taught, by euery curat to their parrishe. And where as we vse to sence the sayde images, and to knele before thē, & to crepe to the crosse, with such other thinges: yet we must know & vnderstande, that such thinges be not nor ought to be done to ỳ image it self, but to god and in his honor, although it be done afore the ymage, whether

it be of Christe, of the crosse, or of our lady, or of any other saint.

Against this commaundement dyd offende generally, before the comming of Christ, all gentiles, and people, that were of the nation of Israell, For they dyd godly honor vnto images, & worshipped false goddis, some one, some an other, of the whyche sorte there was a great numbre. For besydes theyr common goddis, euery countrey, euery cytie or towne, euery house and familye, hadde theyr propre goddis: wherof is mochе mencio made in authours, both christen and hethen. And these Gētiles, thoughe they hadde knoweledge of a verye god, yet (as saint Paule sayth) they hadde idell and vayne fantasies, whiche led them frome the truthe, and where they compted them selues wise, they became fooles.

And against this commaundement offēded the Jewes, many and sundry times, and almoste continually. For not withstandynge, that they professed the knowlege and worshipping of the very true god, yet they fell to the adoration of ymages, ydols, and false goddis: as

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the holy scripture maketh mencyon in many places.

Also all they do greatly erre, which put difference betwene image & ymage, trustyng more in one than in an other, as though one coulde helpe or do more than an other, whan bothe doo representé but one thynge, and sauynge by way of representation, neither of them is able to worke or do any thynge.

And they also do erre, that be more readye with theyr substance to decke images gorgiously, than with the same to helpe poore christē people, the quicke and lyuinge images of god, whyche is the necessarye worke of charitie commanded by god. And they also offende, that soo dote in this behalfe, that they make vowes, and go on pylgremages, euen to the images, and there do calle vppon the same ymages for ayde and helpe; phantasynge, that eyther the image woll worke the same, or elles some other thinge in the ymage, or god for the ymage sake, as thoughe god supernaturally wrought by ymages carued, ingrauen, or painted, brought ones into churches, as he dothe naturally

worke by other his creatures. In whi-
che thinges, yf anye person heretofore
hath, or yet dothe offende, all good and
learned menne haue greate cause to la-
mente such errour and rudenes, and to
put their studies and diligences for the
reformation of the same.

## The expolition of the thirde comnaundement of god.

## Thou shalt not take the name of thy lorde god in vayne.

IN this commandement god re-
quireth of vs to vse his name
with al honour and reuerence.
Wherupon you shal vnderstande, that
the righte vse of the name of god, & the
true honor of the same, stãdeth chiefely
in these thinges folowynge, that is to
saye, in the constante confession of his
name, & maintening of his doctrine, in
the righte inuocation of him, in the gy-
uing of due thãkes vnto him, as wel in
aduersitie as in prosperitie. For Christ
Math.x. saythe, He that openly confesseth me before
men, I shall confesse hym before my father in
heauen:

heauen: And he that is ashamed of me, to confesse my name before men, I wyll be ashamed of him before my father in heauen. In whiche wordes Christ teacheth vs not onely to professe the name of god, but also boldely and constantely to defende the same, & not to swarue frome it, for any maner of persecution or iniurye.

We must also in our tribulatiõ and necessitie, and in all temptations and assaultes of the deuyll, inuocate and call vpon the name of god, for god accompteth his name to be halowed, magnified, and worshypped, whan we cal vppon hym in our nede: Call vppon me, Psal. xlix.
sayth he, in the tyme of trouble, and I wyll delyuer the, and thou shalte honour me. Pro. xviii.
And agayne the wyse man sayth, The name of god is the moost stronge towre, the ryghtuous man runneth to it, and he shall be holpen.

Furthermore we may not seke our owne name laude and fame, but vtterly auoyde and eschue the desyre of all worldly honours, glorye, and prayse. and must gyue al laude, prayse, & thankes vnto god for his benefittes, which be soo many in numbre and soo greate.

that we ought neuer to ceſſe from ſuch laudes and thankes, lyke as the prophet Dauid admoniſheth vs, ſayinge: Offer vnto god the ſacrifice of laude & praiſe. And ſaint Paule cõmandeth vs, whan ſo euer we eate, drynke, or doo any maner of buſines, to gyue honour, prayſe, and thankes vnto god.

Pſal. xlix.
i. Cor. x.

And finally they that be appointed, to be miniſters of goddis worde, muſte alſo preache the worde of god truely & purely, and ſette forth the name of god vnto other, and reproue al falſe and erroniouſe doctrine hereſies and ydolatries. And although the biſhoppes and prieſtes onely, be ſpecially called and deputed, to be publyke myniſters of goddis word, teachers, preachers, and interpretours of the ſame: Yet euerye chriſten man is bound particularly by good example of liuing, and accordinge to the godly knowledge, that he hathe lerned, to teache and order his family, and ſuche as be vnder his gouernaunce within his houſe, whan time and place requyreth. So that as moche as in him lieth, he ſuffre not ſynne to be vſed in his rule and family, but vertue to be vſed and exercyſed.

Seconde

Secondly by this precepte we be cõmaunded to vse the name of god to all goodnesse and truth. And contrarye wyse, we be forbydden in the same, to vse his name to any maner of euyll, as to lyinge, deceyuinge, or any vntruthe. And therfore agaynst this commandement, they doo offende that sweare in vayne. They sweare in vayne, that sweare without lawfull or iuste cause; For that they take the name of god in vayne, although the thyng which they sweare be trewe. And lykewyse do all they, whyche for euery lyght and vain thynge, be readye to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes or of custome do vse to sweare, or that do sweare a false oth, and be forsworne wittingly. And such an othe is not only periury, but also a kynde of blasphemie, and is high dishonour and iniurye to god, bycause suche persons as make suche othes, doo wyttyngly bryng god for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of god in vayn whych sweare any thyng that

is true or false they beinge in doubte, whether it be trew or false, and do not afore well examyne and discusse, whether it be true or false: or that sweare that thynge to be false, which though in deede it be false, yet they thynke it to be true, or sweare that thynge to be true, whiche though in dede it be true, yet they thinke it to be false.

They also do sweare in vayne, whiche sweare to do that thynge, whyche they intend not to do, or sweare to forbeare that, whiche they intende not to forbeare, or sweare to doo any thynge, whiche to do is vnlaufull, or sweare to leaue any thing vndone, which to omit or leaue vndoone, is neyther right nor reasonable. And all suche as sweare to do thinges vnlauful, not onely offende in suche swearyng, but also they moch more offend, if they performe the thing whiche they do sweare.

They also breake this commandement, which make any othe contrarye to theyr laufull othe or promyse made before, so longe as their promyse standeth in strength, whyche in no wyse it dothe, if it be contrary to the lawes of

god,

god, or to the due obedience to the prin-cis, and theyr lawes.

They also breake this commande-ment, which by rewardes or faire pro-miles, or by power or feare, doo induce or cõstraine any man to be periured.

They also breake this commande-ment, whyche eyther by preachynge or teachyng, or by pretence of holy liuing, do abuse this holy name to their owne vainglory, or to any other vngodly pur-pose. And generally all euyll chrysten men, which professe the name of Christ, and lyue not accordyng to their profes-syon, doo also take the name of god in vayne, in wordes confessynge Christe, and denyinge hym in dedes.

They also breake this commande-ment, whyche in trouble doo murmure or grudge, and doo not call vppon the name of god, nor do thanke hym in all thynges, bothe swete and sowre, good and euyll, welfare, and euyll fare. For god dothe send vs many troubles and aduersities, bycause we shulde rounne to hym, crye to hym for helpe, and call vpon his holy name.

Thirdly forasmoche as the gyftes

of

of helth of body, helth of soule, forgiuenes of synnes, the gyft of grace or life euerlasting, and suche other, be the giftes of god, and can not be gyuen but by god, who so euer maketh inuocation to saintes for these gyftes, praying to the for any of the sayd giftes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature, contrary to this cõmandement. For god sayth to his prophet:

Esai. xlii. I wyl not yelde my glory to any other. Therfore they that soo pray to saynctes for these giftes, as though they could gyue them, or be gyuers of them, transgresse this commaundement: yeldynge to a creature the honour of god. Neuer the lesse to pray vnto saintes to be intercessours with vs and for vs to our lord in our suites, whiche we make vnto hym, and for such thynges as we can obtein of none but of him, soo that we esteme not, or worshyppe, not them, as gyuers of those gyftes, but as intercessours for the same, is lawful, and allowed by the catholyke church: and yf we honor theym anye other wayes, than as the frendes of god, dwellynge with hym, and established now in his glory euer-

lasting,

lastyng, and as examples which were requysite for vs to folowe in holy lyfe and conuersation, or yf we yelde vnto sayntes, the adoration & honor, whych is due vnto god alone, we do (no dout) breake this commandement,

**Finally** it is to be consydered, that bycause no temple, ne churche, nor aultar ought to be made but onely to god, (For to whō we make temple, churche or aultare, to hym as sainte Augustine saythe, we doo sacrifice: And sacrifice we may do to none but to god.) Therefore where we vse in our englishe tonge to calle the temples, churches, or aultars, by the name of any saynt, as the church or aultar of our lady, the churche or aultar of saint Michael, of saint Peter, of sainte Paule, and so of other sayntes, the true meanynge therof is, and oughte to be taken, that the sayde aultars and churches, be not dedicate to any saynctes, but to god onely, and be of the saynctes but a memoriall, to put vs in remembrāce of them, that we may folowe their example and lyuing, and also to make a knowlege of diuersitie betwene one church or aultar and an other. And therefore if we meane o-

ther

therwyse, than here is declared, whan we call theym churches or aultares of sayntes, we yelde the honour of god from hym to the saynctes, and breake this commaundement.

## ¶ The exposition of the fourthe commandement of god.

### Remembre that thou kepe holy the sabbotte day.

AS TOVCHING this cōmandemēt it is to be noted, that this word Sabbote is an hebrue word, and signifieth in englysh Rest: So that the sabbote daye is as moche to say, as the day of rest and quietues. And there is specially a notable differēce betwen this cōmandement, and the other nine cōmandementes. For as sayut Austyne saith: all the other nyne, be mercly morall commaundementes, and belonged not onely to the Jewes, and all other people of the world, in the tyme of the olde testament, but also belonge nowe to all christen people in the newe testament. But this precept of the Sabbot,

as

as concernynge reste frome bodily labour, the seuenth daye, is ceremoniall, and pertayned only vnto the Iewes in the olde testament, before the cõmynge of Christe, and pertayneth not vnto vs christen people in the newe testament. Neuertheleſſe as concernyng the ſpirituall reſt, whyche is figured and ſignified by this corporall reſte, that is to ſaye, reſte frome the carnall workes of the fleſhe, and all maner of ſynne, this precept is morall, and remayneth ſtyl, and byndeth theym that belonge vnto Christe: and not for euery ſeuenth day onely, but for all days, houres, and tymes. For at all tymes we be bounde to reſte, frome fulfyllynge of our owne carnall wyll and pleaſure, and frome all ſynnes and euyl deſires, from pride dyſobedience, yre, hate, couetouſneſſe, and all ſuch corrupt and carnall appetites, and to commytte our ſelues holely vnto god, that he maye worke in vs all thynges that be to his wyll & pleaſure. And this is the true ſabbot or reſt of vs that be chriſtened, whan we reſte from our owne carnall wylles, and be not ledde therby, but be guyded by god and his holye ſpirite. And this is the

thyng

thyng that we pray for in the Pater noster, whan we saye: Father let thy kingedom come to vs, Thy wil be done in earth as it is in heauen. Reygne thou in vs. Make that we may do thy wyl, and from our corrupte wyll we may reste and ceasse. And for this purpose god hath ordeined fast, watch, and labour, to the end that by these and suche other exercyses, we mought mortifie and kyll the euyl and synful desyres of the flesche, and atteyn this spiritual rest and quietnes, which is fygured and sygnyfied in this commaundement.

Furthermore beside this spiritual rest, whiche chiefely and principally is requyred of vs, we be bounde by this precept, at certayne times, to cesse frome bodily labour, and to gyue our mindes entierly and holly vnto god, to here the diuine seruyce approued, vsed, and obserued in the churche, and also the worde of god, to aknowledge our owne synfulnes vnto god, & his greate mercye and goodnes vnto vs, to gyue thankes vnto hym for his benefites, to make publyke and common prayer for all thinges nedefull, to visite the syck, to instruct euery man his chyldren and

famyly

kamplye in vertue and goodnesse, and suche other lyke workes. Which thynges although all christen people be bound vnto by this commaundemente, yet the sabbote day, which is called the saturday, is not now prescribed and appointed therunto, as it was to the Jewes, but in stede of the sabbote daye, succedeth the sonday in the memory of Christis resurrection. And also many other holy and festyuall dayes, whyche the churche hathe ordeyned, frome tyme to tyme, whyche be called holy dayes, not bycause that one daye is more acceptable to god than an other, or of it selfe more holye than an other, but bycause the churche hath ordeyned, that vppon those dayes, we shulde gyue our selues holely without any impedyment, vnto suche holy workes, as be before expressed, where as vpon other days we may do and applye our selues to bodyly labour, and be therby muche letted from suche holy and spirituall workes.

And to the intent the ignorant people may be the more clerely instructed, what holy and spirituall workes, they ought to do vpon the holy day, here followeth a briefe declaration therof.

Fyrst, let them make an accompte with them selues, howe they haue bestowed the weke paste, remembryng what euyl myndes and purposes they haue had, what wordes they haue spoken, what thinges they haue done, or left vndone, to the dishonour and displesure of god, and to the hurt of their neighbour, and what example or occasion of euyll they haue gyuen vnto other. And whan they haue thus recollected and consydered al these thynges in theyr myndes, than let them humbly knowledge their fautes vnto god, and aske forgyuenesse for the same, with vnfayned pourpose in theyr hartes, to conuert and return frō theyr naughty lyues, and to amend the same, and let them also clerely & purely in theyr hartes, remitte and forgyue all malice and displeasure, whych they beare to any creature. Than let theym fall vnto prayer, accordyng to the commaundement of Christ, where he saith:

Marc. ii. *whan you begyn to praye, forgyue what soeuer displeasure you haue agaynst any man.*

And whan they be wery of praier, than let theym vse readynge of the worde of god, or some other good or heuenly doctrine, so that they do it quietely without

out

out disturbance of other, that be in the churche, or els lette them occupie theyr myndes, with holsome and godly medi tations, whereby they maye be the better, and they that can reade, maye be welle occupied vppon the holy daye, yf in tyme and place conuenient, they rede sobrely and quietly vnto other, such as they haue charge of, suche good bokes as be allowed, whyche maye be vnto them in stede of a sermon: for all thynges that edefye mans soule in our lorde god, be good and holsome sermons.

And truely yf menne wolde occuppe theym selues vpon the holy dayes, and spende the same dayes holily after this fourme and maner, not ouelye in the house of God, but also in theyr owne houses, they shoulde eschue therby muche vyce, confounde theyr auncient enemye the deuyll, muche edifie both them selues and other, and fynally atteyne muche grace, and hyghe rewarde of almyghty god.

Also menne muste haue speciall regarde, that they be not ouer scrupulous, or rather superstitious, in abstey-uynge frome bodily labour vppon the

holy day. For not withstanding al that is afore spoken, it is not mente, but we may vpon the holy day, giue our selues to labour, for the spedy performaunce of the necessary affayrys of the prince & the common wealth, at the commandement of them that haue rule and authoritie therin. And also in all other tymes of necessitie, as for sauyng of our corne & cattel, whā it is lyke to be in danger, or like to be destroyed, if remedy be not had in tyme, for this lesson our sauyour teacheth vs in the gospell, and we nede not to haue anye scruple or grudge in conscience, in suche case of necessitie, to labour on the holye dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hathe sente for the sustenance and relief of his people. And yet in suche times of necessitie (if theyr busynes be not very great and vrgente) men oughte to haue suche regarde to the holy daye, that they do bestowe some conuenient tyme in heringe diuine seruice, as is aforesayde.

Agaynst this commaundemente generally do offende all they, which wyll not cesse from theyr owne carnall wylles and pleasures.

Also

Also they, whyche hauynge no lawfull impedymente, doo not gyue theym selfe vpon the holy day to here masse, to here the worde of god, to remembre the benefytes of god, to gyue thankes for the same, to pray, to exercise suche holy workes, as be appoynted for such dais, but (as cõmonly is vsed) passe the tyme either in ydelnes, in gluttony, in ryote, or other vayne or ydle pastime, do breke this commandement. For surely suche kepyng of holy daye is not accordynge to the intent and meanynge of this commaundemente, but after the vsage and custome of the Jewes, and dothe not please god, but dothe muche more offende hym, and prouoke hys indignation and wrathe towardes vs. For as sayncte Austyne sayeth of the Jewes. They shoulde be better occupyed, labourynge in theyr fieldes, and to be at ploughe, than to be ydle at home. And women shulde better bestowe theyr tyme in spynnyng of woll, than vpon the sabbotte daye, to lose theyr tyme in leapyng or daunsyng, and other ydle wantonnes.

All they doo also offende agaynste

this cõmandement, whiche do here the worde of god, and gyue not good hede therunto, that they may vnderstand it, or yf they do vnderstand it, yet they endeuour not theyr selues to remembre it, or yf they remembre it, yet they study not to folowe it.

And all they breake this cõmaundement, whyche in masse tyme, do occupy theyr myndes with other matters, and lyke vnkynde people, remembre not the passion and deathe of Christe, nor gyue thankes vnto hym: whyche thynges in the masse tyme they ought specially to do. For the masse, wherin after the consecratiõ is really present the very blessed bodye and bloudde of Christe, is celebrate in the churche for a perpetuall memory of his death and passion.

And lykewyse do all those, whyche in suche tyme as the common prayers be made, or the worde of god is taught, not onely them selues do gyue none attendance therunto, but also by redyng, walkyng, talkynge, and other euyll demeanour, let other that wolde well vse them selues.

And lykewyse do all they, which do not

not obserue, but dispise suche laudable ceremonies of the churche, as set forth goddis honour, and appertayn to good ordre to be vsed in the church. And therfore concernynge suche ceremonyes of the churche, as haue bene instytute by our forefathers, and be allowed by the princes or kynges of the domynyons, whyche nexte to god be the chiefe heades of the churches: althoughe menne oughte not to haue soo fonde opynyon of the sayde ceremonies, to thynke that they haue power to remytte synne, yet they be very expedient thynges, eyther to excyte or styre vp mennes deuotion, and to cause them to haue the more reuerence towarde the sacramentes: as the hallowyng of the fonte, of the chalice, of the corporace, of the aultare, and other lyke exorcismes and benedictiõs, done by the ministers of Christis churche: or elles to put vs in continuall remembraunce of those spirytuall thynges, whyche be signifyed by them. As sprinklynge of holye water, dothe put vs in remembraunce of our baptisme, and of the bloudde of Christe sprinkled for our redemptiõ vpon the crosse. Eatynge of holye breade dothe put vs in

remembraunce of the sacrament of the
aultare, whiche we ought to receyue in
ryght charitie: And also that all chry-
sten men be one body mystical of Christ,
as the bread is made of many graines,
and yet but one loke. Bearyng the can-
dels on Candelmas day, doth put vs in
remembrance of Christe, the spirituall
lyght, of whome Symeon dyd prophe-
cy, as is redde in the churche that day,
Byuyng asshes on asshewenesday, doth
put vs in remembrance, that euery chri
sten man shulde consider, that he is but
asshes and earthe, and therunto he shall
returne. Bearynge of palmes on palme
sonday, doth put vs in remembrance of
the receyuinge of Christe into Hieruса-
lem a lyttell before his death, and that
we must haue the same desire to receiue
him in our hartes. Creping to the crosse
on good frydaye, and there offeryng
vnto Christe before the same, and kys-
syng of it, declareth our humble sub-
mission and thankes gyuyng to Christ,
for our redemption, whyche he hathe
wrought for vs vpon the Crosse. And so
fynally the settyng vp of the sepulchre
of Christe, whose body after his deathe
was buried: And al other like laudable

customes

customes, rites, and ceremonies do put vs in remembraunce of some spirituall thynge. And therfore they be not to be contemned and caste awaye, but obediently to be vsed and contynued, as thinges good and laudable for the purposes abouesayde.

## The exposition of the fyfte commandement of god.

### Honour thy father & thy mother.

IN this commandemẽt, by these wordes, Father and Mother, is vnderstande not onely the naturall father and mother, which dyd carnally begette vs, and broughte vs vp, but also princes & al other gouernours, rulers, and pastours, vnder whome we be nourished and brought vp, ordered, and guyded.

And by this worde Honour, in thys cõmandement, is not onely mente a reuerence and lowlynesse in wordes and outwarde gesture, whiche children and inferiours ought to exhibite vnto their parentes & superiors, but also a prompt and a ready obedyence to theyr lawfull

cõmandementes, a regard to theyr wor-
des, a forbearyng & sufferynge of them,
an inward loue & veneration towardes
them, a reuerence, feare, and lotheneſſe
to diſpleaſe or offende them, and a good
wyll or gladnes to aſſiſte theym, ayde
them, ſuccour theym, and helpe theym
with theyr coũſaile, with theyr goodes
and ſubſtance, and by all other mea-
nes to theyr power, as hereafter is de-
clared. This is the verye honour and
duetie, whyche not onely the chyldren
doo owe vnto theyr parentes, but alſo
all ſubiectes and inferiours, to theyr
heades and rulers.

And that chyldren owe this duetie
to theyr fathers, it appeareth in many
places of ſcripture, in the prouerbes it
Prouer.i. is written: Obey my ſonne the chaſtiſement
of thy father, and be not negligent in thy mo-
thers commaundementes. In the booke of
Deu.xxvi. Deuteronomie it is alſo written: Accur-
ſed be he that dothe not honour his father and
his mother. And in the booke of Leuiti-
Leuit.xix. cus it is ſayde: Lette euery man ſtande in
awe of his father and mother. And yf anye
Leuit. xxi. man haue a ſtubburne & a diſobedient
ſonne, whyche wyll not heare the voyce
of his father and mother, and for cor-
rection

rection wyll not amende and folowe theym: Then ſhall his father and mother take hym, and bryngc hym to the iudge of the cytie, and ſaye: Thys our ſonne is ſtubburne and dyſobediente, and diſpiſeth our admonitions, and is a riottour and a drunkerde. Then ſhall all the people ſtone him to deathe, and thou ſhalte put awaye the cuyll frome the, that all Iſracll maye here thereof, & be afrayd. And in the boke of Exody, it is alſo wrytten: He that ſtryketh his father or mother, he ſhall be put to deathe: And likewiſe he that curſeth his father and mother ſhall be put to deathe. And in the booke of prouerbes, the wyſe man alſo ſayeth: He that ſteaketh any thyng from his father or mother, is to be taken as a murtherer. And although theſe great punyſhementes of diſobedient chyldren by deathe, be not nowe in the newe lawe in force and ſtrength, but lefte to the order of princes and gouernours and theyr lawes: yet it euidently appereth, how ſore god is agreued and diſpleaſed, with ſuche diſobedience of childrē towardes theyr parentes, for as muche as in the olde lawe he dyd appoynte therunto ſo greuouſe punyſhementes. Exod.xxi. Pro.xxviii

And

And as almighty god doth threaten
these punishmentes vnto those childre,
which do breake this commandement,
so he dothe promyse great rewardes to
Eccl.iii. theym that kepe it. For he that honou-
reth his father, saith the wyse man, his
synnes shall be forgyuen hym. And he
that honoureth his mother, is as one
that gathereth treasures. Who so euer
honoureth his father, shall haue ioy in
his owne chyldren, and whan he ma-
keth his prayer vnto god, he is herde.
He that honoreth his father, shal haue
a longe and a prosperous lyfe.

AND as the children by this cõman-
dement be bounde to honour and obey
theyr parentes, accordynge as is afore
expressed, soo it is implyed in the same
precepte, that the parentes shulde nou-
tysshe and godly bringe vp theyr chyl-
dren, that is to saye, that they muste not
onely fynde them meate and drynke in
youthe, and also set them forwarde in
learnyng, labour, and some other good
exercise, that they may eschue ydlenes,
and haue some crafte or occupation, or
some other lawfull meane to get theyr
lyuynge: but also they muste learne
theym to beleue and truste in God, to

loue

loue hym, to feare hym, to loue theyr neyghbours, to hate no man, to hurte no man, to wyshe well to euery man, & so much as they maye, do good to euery man, not to curse, not to sweare, not to be riottouse, but to be sobre and temperate in all thynges, not to be worldly, but to set their mindes vpon the loue of god and heauenly thynges, more than vpon temporall thynges of the worlde. And generally to doo all that is good, and to eschue all that is euyll: and this the parentes ought to do, not by cruell entreatyng of theyr chyldren, whereby they myghte discourage them and prouoke theym to hate theyr parentes, but by charitable rebukynge, threatnynge, and charitable chastisyng & correctyng of them, whan they doo euyll, and cherishyng, mainteining, and commending theym, whan they do well. This office and duetie of the parentes towardes their chyldrē is witnessed in many places of scripture. Fyrst saint Paule writeth thus: Fathers prouoke not your chyldren vnto angre, but bryng them vp in the correction and doctrine of god. Ephe.vi. And in Deutronomy, almighty god sayeth. Teache my lawes and cõmandementes to thy chyldren, Deut.vi.

And

Pro.xxix. and the wise man sayth: The rod of correction giueth wysedome. The chylde that is left to his owne wyll, shall be confusion to his mother. And in an other place he sayth:

Pro.xiii. He that spareth the rod, hateth his sonne, and he that loueth him, wil se him corrected. And

Pro. xxiii. in an other place he sayth: Se thou withdrawe not from thy childe discipline and chastisynge, yf thou strike him with the rodde, he shall not dye, thou shalt strike him with a rod, and shalte therby delyuer his soule from hell.

Eccl. xxii. And on the other syde it is writte: The sonne vntaught and vnchastised, is the confusion of his father. And for this cause we fynde in the booke of the kinges, howe

i.Reg.ii. that our lord conceiued great indignation against Hely the chiefe priest, bycause he did not duely correcte his two sonnes Ophni and Phinees, whan he

i. Reg.iiii. knew that they did greuously offende god, and how in reuenging of their fathers negligence and remissenes in correcting of his chyldren, almighty god take frome Hely, and all his issue and housholde for euer, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slaine both vpon a daye, & Hely their father brake his necke. This example of Hely is necessary

cessary for fathers to imprynte in theyr hartes, that they may se theyr children well taughte and corrected, leaste they runne into the great indignation of almyghty god, as Hely dyd, and not only in this worlde haue confusyon: but also in the world to come, haue damnation for the mysorder of theyr chyldren throughe theyr defaute, and they muste not thinke, that it is inoughe to speake somewhat to theym, whan they doo amysse, for soo dyd Hely to his sonnes, and yet oure lorde was not pleased, bycause he dyd not muche more sharpely correcte them, and se them reformed: but whan wordes wil not serue, the fathers and mothers must put to sharper correction, and by suche discipline saue theyr soules, or els they shall answere to god for them, and truly they greatly deserue the indygnation of god, that whan they haue receyued of hym chyldren, doo not brynge them vp to his seruice, but without regard what cõmeth of thẽ, suffre them so runne into the seruice of the deuyl. Wherfore all fathers ought diligently to cõsider & remẽbre, howe muche & howe greuously they offende god, & of how many euils they be

the

the cause, whiche either bryng vp theyr chyldren in wantonnes and ydelnes, & doo not putte theym furthe betyme to some facultie, exercise, or labour, wherby they may after gette theyr lyuynge, or occuppye theyr lyfe to the profyte and commodytie of the common weale: or elles do suffer theyr chyldren in youth, to be corrupted for lacke of good teaching, and good bringing vp in the true knowledge of god, and of his wyll and commandementes, or commyt in word or dede such thynges, in the presence of theyr chyldren, wherof the yong tendre hartes of the said childrē (which like a small twigge be inclinable euery way. and by frailenes of youthe be inclined to euyll) do take so euyll example and corruption of vyces, and worldely affections, that harde it wyll be for theym after to eschue the same.

This cōmandement also cōteyneth the honour and obedience, whiche subiectes owe vnto theyr princes. And also the office of prynces towardes theyr subiectes. For scripture taketh princis, to be as it were fathers, and nurses, to theyr subiectes. And by scripture it appereth, that it apperteyneth vnto the

office

office of princes, to se that the right religiō & true doctrine of Christ be mainteined and taughte, & that their subiectes be well ruled & gouerned, by good and iuste lawes, and to prouide & care, that the people and cōmon weale may encreace and to defende them from oppression, & inuasion, as well within the realme as without, their subiectes aiding theym therunto, and to se that iustice be ministred vnto thē indifferently, & to here by them selues, or by theyr ministers beningly, al their complaintes, & to shew towarde them (although they offende) fatherly pitie. And finally so to correcte them that be euyl, that they hadde yet rather saue them than lose them, yf it were not for respecte of iustice, and maintenance of peace and good ordre in the common weals. And therfore all theyr subiectes must again on their partes, and be bounde by this commandement, not onely to honour & obey the sayde princes, accordynge as subiectes be bounde to doo, and to owe their truthe and fidelitie vnto them, as vnto *theyr naturall lordes: but they* must also loue them, as childrē do loue their fathers, yea they muste more ten-

dre the suretie of their princes person, and his estate, than their owne or anye others. Euen lyke as the health of the heade is more to be tendred, than the health of any other membre.

And by this commandemente also, subiectes be bounde, not to withdrawe theyr sayde fealtie, trouthe, loue and obedience, towardes their princes, for any cause what so euer it be, ne for any cause they may cõspire against his person, ne do any thing towardes the hinderãce or hurt therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, al the lawes, proclamations, preceptes and commaundementes, made by theyr princes and gouernours, excepte they be againste the commaundementes of god. And lykewyse they be bounde to obey all such as be in authoritie vnder theyr prince, as farre as he wyll haue them obeyed. They muste also giue vnto their prince, aide, helpe, & assistaunce whan so euer he shal require the same, eyther for suertie, preseruatiõ, or maintenance of his person & estate, or of the realme, or of the defence of anye of the same

same agaynst all persons. And whan so euer subiectes be called by theyr prince vnto priuy counsayle, or vnto the parliamente, where is the generall counsayl of this realme, than they be bound to gyue vnto theyr prince, as their learnyng, wysedom, or experience can serue theym, the mooste kaythefull counsayle they can, and suche as maye be to the honour of god, to the honour & suertie of his regal person and state, and to the general wealth of this his hole realme

And further yf any subiecte shall knowe of any thyng, whiche is or may be to the noyaunce or damage of hys princes persone or estate, he is bounde by this commandement to disclose the same with all spede, to the prince hym selfe, or to some of his counsayle. For it is the very law of nature, that euery membre shall imploye hym selfe to preserue and defende the heade. And surely wysedome and polycie wyll the same: for of conspiracy and treason commeth no goodnesse, but infinit hurt, damage, and perill to the common weale.

And that all subiectes do owe vnto theyr princes and gouernours such ho-

nour and obedience as is afore sayde, it appereth euidently in sundry places of scripture, but specially in the epistles of saint Paul, and saynt Peter. For saint Paul saith in this maner: Euery man
Rom. xiii. muste be obediente vnto the hyghe powers, for the powers be of god. And therefore who so euer resysteth the powers, resysteth the ordinaunce of god. And they that resyst the ordynaunce of god, shall gette to them selues damnation: for rulers are not fearfull to them that be good, but to them that do euill. Wylte not thou feare the power? Doo welle, and thou shalte haue prayse of the same: for he is the minister of god for thy welthe. But yf thou doo euyll, then feare, for he beareth not the sword without cause. For he is the minister of god to punyshe the euyll doer, therfore you muste obey, not onely for the feare of puuyshemente, but also bycause of conscience. And for this cause ye paye tributes, for they be goddes ministers seruynge for the same purpose. Gyue therfore to all men that is due, tribute to whom tribute is due, custom to whō custome is due, feare to whom feare is due, & honour to whom honour is due.

And

And saynt Peter sayeth: Obeye vnto all sortes of gouernours for goddes sake, whether it be vnto the kynge, as vnto the chiefe heade, or vnto rulers, as vnto theym that be sent of him, to punisshe euyll doers, and to cherisshe them that do well. And shortely after it foloweth. Feare god, honour the kynge. i.Pet.ii.

And there be many examples in scripture, of the great vengeaunce of god, that hath fallen vpon rulers, and suche as haue bene disobediente vnto theyr princes. But one principall exaumple to be noted is of the rebellion, whyche Chore, Dathan, and Abiron made agaynst theyr gouernours, Moyses, and Aaron. For punyshement of whyche rebels, god not onely caused the earthe to open, and to swalowe them downe, and a greate numbre of other people with theym, with theyr houses, and all their substance, but caused also the fyer to descende from heauen, and to burne vp CCl. capitaines, whych conspired with them in the sayde rebellion. Num.xvi.

Moreouer al christen men be bound by this commaundemente, to exhibite due honour and reuerence vnto the spi-

rituall fathers & parentes, which haue cure and charge of their soules, as vnto those, who be appointed by god to minister his sacramētes vnto the people, and to feede them with his worde, and by the same to conduct and to lead thē the straighte way to the father in heauen euerlastynge.

And our sauiour Christe in the gospel maketh mention, as well of the obedience, as of the corporall sustenaunce, whiche all christen people do owe vnto theyr spirituall fathers. Of the obedience he sayeth: That who so euer receiueth you, receyueth me. And in an other place he sayeth: He that heareth you heareth me, and he that dispiseth you, dispiseth me. And saynt Paule saieth, Obey your prelates, and gyue place vnto theym, for they haue muche charge, and much care for your soules, as they, whyche muste gyue an accompte therfore, that they may do it with ioye and not with griefe, that is to saye, that they maye gladely, and with muche comforte doo theyr cure and charge, whan they doo perceyue, that the people be obediente to theyr teachynge. Lyke as contrary wyse, although they be bounde to doo

Math.x.

Luc.vii.

Heb.xiii.

it,

it, yet the people gyue them lytle comforte to doo it, whan they finde theym disobedient and repugnant.

And for the sustenaunce of their lyuing, which is comprysed in this word Honour, (as before is declared) Christe saithe in the gospell: The workeman is worthy his wages. And saincte Paule saithe: who goeth on warfarre vppon his owne stipende? And who planteth the vyne, and eateth no parte of the fruite? And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth: Euen soo hathe the lorde ordeyned, that they whyche preache the gospell, shoulde lyue of the gospell. And therfore in an other place it is wrytten: Priestes that rule well, be worthy of double honour, specially they that labour in the ministration of the woorde of god, and his doctrine. In whyche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is afore sayde, but also sufficiencie of all thinges necessarye and requisyte, as welle for theyr sustenaunce and fyndynge, as for the quiete and commodiouse exercisynge and executynge of theyr sayde office.

Luc.x.

Corin. ix.

i.Tim.v.

Finally in this commandement is conteined the honour and obedience of the seruaunte vnto his maister, that is to loue his maister, to be reuerente and lowly to hym in all his wordes and gesture, to suffre and forbeare hym, to be readye with a good wyll without murmuration or grudging, to obey all his laufull and reasonable commandementes, to feare him, and to be loth to displease hym, to be faythfull and true vnto him. And to his power to procure and do that, which is for his maisters honestie and profyte. And that as wel in his masters absence, and out of his sighte, as whan he is presente, and loketh vppon hym, accordynge to the wordes of saint Paul, where he saith:

Ephe.vi. Seruantes be you obedient vnto your maisters, with feare and temblynge, with simple and playne hartes, as vnto Christe, not seruynge onely in theyr syghte, as pleasers of men, but as the seruauntes of Christ, doinge the wil of god from the harte, & with good wyll, thinkinge that ye serue god, & not men. And be you sure, that of all your good seruice, you shal receiue reward of god.

Tit.ii. And againe to Titus he writeth thus:

cõmandement.

Eyhort the seruãtes to be obedient vnto their maisters, to please them well in all thynges, not to be patterers and prates against them, nor pyckers nor priuye conueyours of theyr maisters goodes: but to shewe all truthe and faithfulnes. Sainte Peter also byddeth seruantes to obey their maisters with al feare, not onely yt they be good and gentylle, but also thoughe they be frowarde. i.Pet.ii.

And of the other syde, the office and duetie of maisters to theyr seruauntes is, to prouide sufficiently for theym, of al thinges necessary, to se thẽ instructe in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rygorous vnto theym, but with discretion to correcte them, whan they do amysse, and to cõmende and cherishe theym, whan they do wel, according to the saying of saint Paule: You that be maysters, do vnto your seruantes that is righte and reason, knowing that your selues haue also a maister in heaue. Coll.iiii.

An in an other place he saythe: Be not rigorous vnto your seruantes, for you haue a maister in heauen, that regardeth all persons indifferently. Ephe.vi. Ec.xxxiii.

And the wyse man saythe: Meate, correction, and worke is due vnto ser-

maunres. Sette thy seruaunt vnto labour, that he be not ydell, for ydelnes bryngeth moche euyll, set hym to worke, for that belongeth to hym, yf he be not obedient, correcte hym.

And in this cõmaundement is also implyed, that chyldren and yonge folkes, shulde gyue due honour and reuerence to olde men, and to all such as be theyr maisters and tutours, to bryngc them vp in learnynge and vertue, whiche be in this behalfe as fathers vnto them, and so as fathers must be honoured and obeyed.

## The exposition of the syxt cõmandement of god.

## Thou shalt do no murther.

IN this cõmandement is forbidden, not onely bodily killinge, & all maner of violent layinge of handes vpon any man, as striking. cutting, woundyng, and all maner of bodily hurtynge, by acte or dede: but also all malice, angre, hate, enuy, disdayne, and all other euylle affections of the harte, and also all sclaunder, backebytinge, scoldynge, bannynge, raylynge,

scor-

scornynge, or mockynge, and all other euyll behauiour of our tounge agaynst our neyghbours, whiche all be forbydden by this cõmaundement, for they be rootes and occasions of murther, and other bodily hurte.

The contrary of all these thynges be commanded by this cõmandement, that is to say, that we shulde with our hartes, loue our neighbours, and with our tonges speake well of them and to them, and in our actes and deedes doo good vnto theym, shewynge towardes them in harte, worde, and deede, pacyence, mekenes, mercy, and gentylnesse, yea though they bee our aduersaries & ennemies. And that this is the trewe sence and meaning of this commandement, it appereth, by the exposition of our sauiour Christ in the gospel, where he declareth, that we shulde neither hurt any man in dede, nor speke of him or vnto him maliciously or contemptuously with our tonges, nor beare malyce or angre in oure hartes: But that we shulde loue them that hate vs, saye well by them, that say euyll by vs, & do good vnto them that do euyll vnto vs. And accordynge to the same sayinge of Math.v.

Christe

i. Ioan. iii. Christe, saynt John saieth also. That he that hateth his brother, is a manqueller.

It is not for bydden by this cōmandemente, but that all rulers and gouernours, as princes, iudges, fathers, masters, and suche other, maye for the correction of them, whyche be vnder theyr gouernance, vse suche maner of punishmente, eyther by rebukefull or sharpe wordes, or by bodyly chastisyng, as the lawes of euery realme doo permytte. And not onely they maye do thus, but also they be bounde soo to doo (onelesse they se reasonable cause to the contrary) and offende god if they do it not, as is before declared in the fyfte commandement.

All rulers also muste beware & take hede, that in theyr corrections and punyshementes, they do not procede vpon any priuate malyce of theyr hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any persone, but that they haue theyr eye and consyderation onely vpon the reformation and amendemente of the persone, whom they do correcte, or els vpon the good ordre and quietnes of the cōmon weale, so that styll there may remayne

in

in theyr hartes charity and loue towar des the person, they punysshe. And lyke as the father loueth hys chylde, euen whan he beateth hym: Euen so a good iudge, whan he gyueth sentence of deth vpō any gilty person, although he shew outwardely sharpenes and rigour, yet inwardly he ought to loue the persone, and to be sory and heauy for his offen= ces, and for the deathe, whiche he hym selfe by the lawe, doth and muste nedes condemne hym vnto. And althoughe in= ferior rulers and gouernours may cor= rect and punysshe such as be vnder their gouernance, yet they maye not punysshe by deathe, nor mutilate, mayme, or im= prison theym, or vse any corporall vyo= lence towardes them, otherwyse than is permytted by the hyghe gouernour, that is to say, by the prince and his la= wes, from whome all suche authoritie dothe come. For noo man maye kylle or vse suche bodily coertion, but only prin ces, and they whyche haue authoritie from princes, ne the sayde princes, nor any for them, may doo the same, but by and according to the iust ordre of theyr lawes and ordinances.

Moreouer no subiectes may draw theyr

theyr swordes agaynst theyr prynce for any cause what so euer it be, nor agaist any other (sauyng for laufull defence) without theyr prynces lycence. And it is theyr duetie to drawe theyr swordes for the defence of theyr prince and realme, whan so euer the prynce shall cõmaunde them so to doo. And althoughe princes, whiche be the chiefe & supreme heades of theyr realmes, do otherwyse than they ought to do: yet god hath assygned no iudges ouer theym in thys worlde, but wyll haue the iudgemente of them reserued to hym selfe, and wyl punyshe them whan he seeth his tyme. And for amendement of suche princes, that do otherwyse than they shude do, the subiectes may not rebell, but muste pray to god, whiche hath the hartes of princes in his handes, that he so turne theyr hartes vnto hym, that they maye vse the swoorde, whiche he hathe gyuen them, vnto his pleasure.

Agaynste this commaundement offende all they, whiche do kyll, mayme, or hurte any manne without iuste order of the lawe, and gyueth counsayle, ayde, fauour, prouocation or consente therto.

And

And also all they, whyche may (yf they wyll) by their authoritie or lawful meanes, deliuer a man from wrõgfull death, mutulation, hurt or iniury, and wyl not do it, but wyl winke therat, and dissemble it, be transgressours of this commandement.

And all iudges, which seing no sufficient matter or cause of deathe, or vpon light trial, without sufficient examination & discussion, gyue sentence of deathe, or whan the matter or cause of death is sufficient, and the triall good, yet delyte in the death of the person, be transgressours of this cõmandement.

And lykewyse be all those, which in causes of lyfe and deathe, being impanelled vpon inquestes, do lyghtly condemne or endite any persone, withoute sufficient euidence, examination, and discussyon of the informations gyuen vnto them. And moreouer al those, whyche either in such causes do giue fals euidence or informatiõ, eyther wittingly, contrary to their own conscience, or doubting of the truth of those informations, or without sufficient examinatiõ do promote, enforce, or mayntayn suche

euidences, informations, or inditemen-tes, do also breake this cõmandement.

So do all they, whiche wyllyngly do kil them selfe for any maner of cause for so to do, there can be no pretence of laufull cause, ne of iuste order. And therfore he that so doth, killeth at ones bothe body and sowle.

Finally all they, whiche beare ha-tred and malyce agaynste their neygh-bours, and eyther maliciously speake wordes of contempt, dispite, cheking, cursyng, and suche other, or els publish theyr neyghbors offences to their sclau der, rather thã to theyr amendmẽt: And generally all they that lyue in yre, ma-lyce, enuy, and murmurynge at other mens welth, or reioysyng at other mẽs trouble or hurt, or such other like, they offende all agaynst this precepte.

## ¶ The exposition of the seuenth commandement of god.

### Thou shalt not cõmyt adultery.

ALTHOVGH this worde Adul-tery doth signify properly the vn-laufull commixtion of a maryed man

man with any other woman, than with his owne wyfe, or els of a maried woman with any other man, than her own husbande: yet in this commandement it is taken not onely for that, but also for all maner vnlaufull copulation betweene man and woman marryed and vnmarried, and all maner of vnlawfull vse of those partes, whyche be ordeyned for generation, whether it be by adultery, fornication, inceste, or any other meane.

And in laufull matrimonye a man may breake this commandement, and lyue vnchaste with his owne wyfe, yf he doo vnmeasurably or inordinately serue his or her fleshly appetite or lust. And of suche the deuyl hath power, as the aungell Raphael sayd vnto Thobye: They that marrye in suche wyse, that they exclude god out of their hartes, and gine them selues vnto theyr owne carnall lustes, as it were an horse or a mule, whyche haue no reason: appon suche persones the deuylle hath power. Tob. vi.

Also all christen people ought highly to regard the obseruation of this commaundement, consyderyng how moche

god is dysplealed, and what vengeance he hath alwayes taken, and euer wyll take for the transgression of the same. For confirmation whereof, you shall vnderstande, that god in the time of Moyses lawe, cõmanded, that who so euer commytted adultery, shulde be stoned to death.

And that almyghty god, after the chyldren of Israel had commytted adultery with the women of Moab and Madian, cõmanded fyrst, that the heades & rulers of the people shuld be hanged, for that they suffred the people so to offende god. And afterward cõmanded also, euery man to slea his neyghbour, that had so offended. In so moch that there was slain of that people the noumbre of. xxiiii. M. and manye moo shuld haue ben slain, had not Phinees the sonne of Eleazar the hyghe preste, turned the indignatiõ of god frome the chyldren of Israell. For this Phinees, whan he sawe Zamry, chyefe of the tribe of Simeõ, in the preseñce of Moises, and all the people, goo vnto Colby, a noble mans daughter of the Madianites, to committe fornication with her, he rose frome amonge all the multitude

titude, & takyng a swoꝛde in his hand, went into the house where they were, & thꝛust them bothe thꝛough the bealies. Whose feruente mynde and zeale, god did so much allow, that he did therfoꝛe both ceasse from the farther punishmēt of the Israelites, and also graunted to Phinees, and his successours, foꝛ euer, the dignitie of the hygh priesthode.

Also the trybe and stocke of Beniamyn was so punysshed foꝛ the maynteinance of certayn persons of the citie of Gaba, whych had, contrary to this cōmaundement, shamefully abused a certaine mans wyfe, that of .xxv. M. and vii. C. men of armes, there remained on lyue but .vi. C. Iud. xx

Moꝛeouer almyghtye god foꝛ the transgression of this commandemente, caused bꝛymstone & fyꝛe to rayne down fꝛome heauen, vppon all the countreye of Sodom and Gomoꝛ, and so distroyd the hole region, both men, women, and beastes, and all that grewe vppon the earthe, reseruynge onely Loth and hys two doughters. Gen. xix

These terrible examples, and many other lyke, almyghty god dyd shewe in

tymes past, to the intent we shuld haue them in our continuall remembraunce, and shuld euer stande in awe and feare so to offende god. For though he dothe not presently punysshe vs here in thys worlde, as he dyd the persons afore rehersed: yet his longe paciente and forbearynge, is no allowaunce or forgyuenes of our offences, yf we continue styll in theym, but a sooze accumulation and heapyng togither of goddis wrath and indignation agaynst the daye of iudgemente. At whyche tyme in stede of thys temporall payne, we shall receyue euerlastynge payne, beyng (as saynt Paule

Rom. ii. sayeth) excluded from the euerlastynge kyngedome of heauen. And as Christe sayeth in the Gospell, and saynte Johñ in the Apocalipse: we shall be caste into

Mat. xxv. Luc. xiii. the bournynge lake of helle, where is fyre, brymstone, weppynge, waylyng, and gnasshyng of tethe without ende.

Furthermore in this commaundement not onely the vyces before rehersed, be forbydden and prohybyted, but also the vertues contrary to theym be requyred and commanded: That is to say, fidelitie, and true kepyng of wedlocke in theym that be married, contynence

nence in theym that be vnmaried: And generally in all persons, shamefastnes and chastnes, not onely of dedes, but of wordes and maners, countenance and thought. And moreouer fastyng, temperance, watchyng, labour, and al lawful thiges that cõduce & helpe to chastitie.

And therfore agaynst this cõmandement offende all they whyche take any syngle woman, or other mans wyfe, or that in theyr hartes do couete or desyre vnlawfully to haue them: For as Christ sayeth: who so euer beholdeth a woman, coueityng her vnlawfully, hath already committed adultery with her in his harte. Mat.xxv.

They also offende this commandemente, that take in marriage, or oure of marriage, any of theyr owne kynrede, or affinitie, within the degrees forbydden by the lawe of god. Leui.xviii. & xx.

They also offende this commaundement, whiche abuse them selues, or any other persons agaynst nature, or abuse theyr wyues in the tyme of theyr menstruall purgation.

They also that do norysshe, fyre vp, and prouoke them selues, or any other, to carnal lustes & pleasures of the body

by vnclenly and wanton wordis, tales, ſonges, ſyghtes, touchynges, gaye and wanton apparell, and laſciuious deckyng of them ſelues, or any ſuch wanton behauyour and inticement. And alſo all thoſe, why the procure any ſuche acte, or that minyſter houſe, lycence, or place thereunto. And all counſaylers, helpers, and conſentours to the ſame, do greuouſely offende and tranſgreſſe this commandement. Likewiſe al they that auoyde not the cauſes hereof, ſo muche as they conueniently maye, as ſurfettyng, ſlouth, idlenes, immoderate ſlepe, and company of ſuche bothe men and women, as be vnchaſt and euyll diſpoſed, be gyltie of the tranſgreſſion of this commandement.

## ¶ The expoſition of the eyght commandement of god.

## Thou ſhalt not ſteale.

VNDER the name of theft or ſtealyng, in this cõmandement is vnderſtande all maner of vnlaufull takyng away, occupieng, or kepynge of

all

an other mãs goodes, whether it be by force, extortiõ, oppressiõ, bribery, vsury simony, vnlaufull cheuisance, or whites ores by false bieng & selling, either by false weightes, or by false measures, or by sellyng of a thyng counterfayte for a true, as gylte copper for true golde, or glasse for precious stones, and generally all maner of fraude and deceyte.

And lyke as the vices before rehersed, be forbidden by this precept: Euen so sundry vertues, contrary to the said vices, be cõmaunded by the same, as to deale truely & playnly with our neighbours in all thynges, to gette our own goodes truely, to spende them lyberally vpon theym that haue nede, to feede the hungry, to gyue drynke to the thirsty, to clothe the naked, to harborowe the harbourlesse, to comforte the sicke, to visyte the prisoners: And fynallye to helpe our neyghbours, with oure learnynge, good counsayle, and exhortation, and by all other good meane that we can.

Against this cõmandement offend al they, which by craft or violence, vpõ sea or land, spoile, robbe, or take away

any other mans seruaunt or child, land, or inheritance, horse, shepe, or cattelle, fyshe, foule, conyes, or deere, moneye, iewels, apparaile, or any other thyng, whiche is not theyr owne.

Lykewise offende all they againste this commaundement, which haue goodes gyuen to an vse, and put theym not to the same vse, but kepe them to their owne aduantage, as maisters of hospitals, and false executours, whiche conuerte the goodes giuen to the sustentation of the poore folkes, and to other good and charitable vses, vnto theyr owne profit. And also all they whiche receiue rent or stipēd, for any office spirituall or temporall, & yet do not theyr office belonging thervnto, be trāsgressours of this commaundement.

And so all they whych take wages or fee, pretendyng to deserue it, and yet do not in dede, as labourers and hyred seruantes, whyche loyter, and doo not applye theyr busynesse: And lykewyse aduocates, proctours, atturneys, counsailers in any of the lawes, which some tyme for lytle payn take moch stipend, or by their defaute & negligence, marre

good

good cauſes, or do any thing to the hinderãce of ſpedy iuſtyce, for their aduãtages, do trãſgreſſe this cõmandemẽt.

Alſo all ydel vacabundes and ſturdy beggers, which being able to get their lyuinge by labour, take ſuche almes, wherwith the poore and impotent folkes ſhulde be releued and ſuſteyned, do offende againſt this commandemente.

Moreouer all they tranſgreſſe this commandment, which bye any ſtoolne goodes, knowing that they be ſtoolne, or that bie thinges of them that haue none authoritie to ſel them, or alienate them, yf they know the ſame. And likewiſe do they, whiche withhold goodes ſtoolne, or that fynde thinges loſt, and knowyng the owner thereof, wyll not reſtore them, or wyll not do their dyligence to knowe the owner.

They alſo which defraude their hired ſeruantes of their due wages, and they that borowe any thing, or receyne any thyng delyuered vnto them vppon truſte, and wyll not reſtore the ſame againe. And they that vſe falſe weyghtes or meaſures, or diſceitful wares, or ſell their owne wares at an vnreaſo-

table price, farre aboue the iust value.

And they that ingrosse & bye vp any kinde of wares holely into their owne handes, to the entente that they maye make a scarcenes therof in other mens handes, and sel it againe as they lyke.

And generally all couetous menne, which by any meanes vnlaufully get, or vnmercyfully kepe their goodes frō them that haue nede, be transgressours and breakers of this commandement.

## The exposition of the vynth commaundement of god.

## Thou shalt not beare false wytnesse against thy neyghbour.

By this commandement is forbydden all maner of lying, sclanderyng, bakbytinge, false reportynge, false accusynge, cuyll counsaylyng, and all suche mysvsynge of our tonge to the hurte of our neyghbours, whether it be in their body or goodes, or in their good name and fame. The apostle saint James lykeneth the tong of a mā, vnto the bit of an hors mouth, whi-

Iacob. iii.

whyche turneth the hole horſe euerye waye, as pleaſeth hym that ſytteth on the horſe backe: and he compareth it alſo to the healme of a ſhyp, wherby al the hole ſhyp is ruled, at the pleaſure of him that gouerneth the healme. And thyrdly, he compareth it vnto a ſparke of fyre, which if it be ſuffred, *will burne* vp an hole towne or citie. And ſurely al theſe compariſons be verye apte and mete. For the tong of a man no doubte, is the chiefe ſtaye of all the hole bodye, either to do muche good, or to do much hurte. The voyce of the tounge perceth the hartes of hearers, and cauſeth the to conceyue of other men, good or euyll opinion. It kyndleth or quencheth contention. It diſpoſeth men to warre or peace, and moueth the hearers ſundrye wayes, to goodnes or vyce. And like as the great ragious flames, that go from houſe to houſe, come but of one ſparkel whiche in the begynning mought haue ben eaſely quenched, but by negligence and ſufferance encreaſeth and wareth ſo great, that no man can reſyſt it: And lyke as fyre is a great cõmoditie many wayes, yf it be well and wyſely vſed, & contrarye an vtter deſtruction, yf it be

ſuffered

suffered, and not take hede vnto: Euen soo of mans tounge, although it be a very smalle membre of the bodye, yet there commeth excedynge greate benefytes, bothe to him selfe and to others, yf it be well and wysely gouerned. And contrarywise, yf no hede be taken therunto, but be suffered to runne at large, than it is not one euil alone, but a roote and occasion, or rather a heaping togyther of all euyls.

And bycause that of the tounge commeth so muche good, or so muche euyll: Therfore by this commaundemente is not onely forbydden all euyll vse of the tonge, to the hurte of our neyghbours, but also in the same is commanded all the good vse of the tong, to the benefite of our neyghbours, as to be true and playn in our wordes, to be faythfull in couenauntes, bargaines, & promises, to testefie the truthe in all courtes, iudgementes, & other places, to reporte well of theym that be absente, to gyue good counsayle and exhortation to all goodnes, to dyssuade frome all euyll. And whan we know any man to do amysse, not to publysshe his faute to other men to his slaūder, but rather to admonysshe

hym

him priuily betwene hym and vs, and to seke his reformation, to speake well by our ennemies, to pacifie & set at one them that be ennemies, to excuse theym and to answere for thē, that be vniustly sclandered: and generally in all other thinges to vse our tounges in truth, to the wealthe of our neyghbours.

Agaynst this cōmandement offende all they, whiche by lyeng and vtteryng of false speache, deceyue and hurte any man. And suche lyers, be the deuyls chyldren. For as sayntе Iohn sayeth in his gospell: The deuyll is a lyer, and father of lyers. And therfore byddeth sayntе Paul: That we shulde put away lyeng, and speake trouthe euerye man to hys neyghbour. Ioan. viii. Ephe. iiii.

They also offende agaynst this commandemente, whiche be detractours, backebiters, and sclanderers, whome the wyse man dothe lyken vnto serpentes, that priuily byte or styngе men behinde, whan they be not ware thereof. And surely suche menne (what so euer they pretende) go not aboute to heale & amende thē that do amysse, but rather dō satisfie theyr owne malyce, & sclanderous tonges. For lyke as the surgeō, Eccl. x.

that

that wyll heale a wounde, dothe couer it, and bynde it, that it take no open ayre: So yf we intende the amendment of our neyghbours faute, we muste not open it abrode to his hurt, but we muste be sory, and pray to god for him, and so takyng him to vs, we muste priuily consaile and exhorte him. And this louyng correction, wyll make him beware and take hede, that he offende no more. But yf we tell his fautes, fyrste to one, and after to an other, and charge euery one to kepe counsayle, as thoughe we had told it to no mo, this is no amendment of his faute, but a declaration of oure owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thyng whyche we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shoulde fyrste haue kepte it secrete to oure selues, yf we wolde not, an other man shoulde vtter the same. And therfore the wyse man sayeth: Eccle. xix. If thou hast herde any thynge agaynste thy neyghbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As cruell is he that backebiteth priuely, as the serpente whyche stingeth vnwares.

And

And they also offende agaynst this commaundement, whiche gladly gyue eares, and be redy to here suche backbitours. For as saint Bernarde saithe: Lyke as the backebyter carieth the deuyl in his mouth: so the heater carieth the deuyll in his eare. For the detractour is not gladde to telle but to him, whiche is glad to heare. And the wyse man saithe: That lyke as the wynde driueth away the raine, euen so doth a sadde and a dyspleasant countenaunce dryue awaye the tonge of the backebitours, and maketh theym abassed. Pro. xxv.

They also breake this commandement, which with flatteryng and double tounges, go aboute to please suche as be glad to here complaintes. Juges also, whyche gyue sentence, contrarye to that which they knowe to be true, & they that in iugemēt do hyde and suppresse the truthe, and they that make false plees, to the delay & hinderaunce of iustice, or any otherwyse doo stoppe iustice. And enquestes, whyche vppon lyghte grounde, or vppon grounde not welle examyned or discussed, gyue verdite, be trāsgressours and breakers of this cōmaundemente. And aboue

other

other, they do transgresse this commaundement, whiche in preachynge or otherwayes, doo teache or mayntayne anye false or erronious doctrine, contrarye to the worde of god, or that doo teache fables, or mens fantasies and imaginations, affirming them to be the word of god. And suche be worse than false witnesses of worldly matters, for they beare false witnes against god and his truthe.

## The exposition of the tenthe commandement of god.

**Thou shalte not vniustly desyre thy neyghbours house, nor thy neyghbours wyfe, nor his seruaunte, nor his maide, nor his oxe, nor his asse, nor anythinge that is thy neyghbours.**

WHERE AS in the other commaundementes before rehersed, be forbydden al wordes & dedes, whyche be agaynste goddes pleasure, & the loue of our neighbours: In this laste precepte is forbidden the inward consent of the harte, to all vnlefull motions, desyres, delites, inclinatiõs, and affe-

ctions vnto euyll, whiche thinges be so rotted and planted in al vs the children of Adam, euen frome the fyrst houre of our byrth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo intende neuer so well, and wolde moste gladly eschue all euyll: yet there remaineth in vs a disposition & redyneſſe vnto suche thinges, as be contrary to the wyl and commandement of god: In soo moche, that if the grace of god did not helpe vs to stay & resiſte our naughty thoughtes and delyte vnto synne, the same our concupiſcence and noughtines, shoulde be so moche, that we shuld runne headlynge into sinne and mischiefe, our nature is so corrupte, and we be soo farre frome the perfecte obedience vnto goddis wyll, whiche obedience Adam had in the state of innocencye. And of this corruption of our nature and redynes vnto euyll, complayneth saiute Paule in his epiſtle vnto the Romains, where he declareth at length, that the nature of man is so full of concupiſcence and euyll affections, that no man dothe or can of hym selfe satiſfie or fulfyll the lawe of god: And that the law cõdem-

Rom. vii.

neth all menne as transgressours, and that therfore euery man for his saluacion, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Jesu Christ.

Furthermore lyke as in the fyfte commandement, vnder the name of father and mother is vnderstande all superiours: And in the. vi. commaundement, vnder the name of kylling is vnderstande all wrothe and reuenginge, And in the. vii. commandement, vnder the name of adulterye, is vnderstande all vnchaste lyuynge: And in the eyght commaundement, vnder the name of theefte is vnderstande all disceytefull dealynge with our neighbours: And in the. ix. cõmandemente, vnder the name of false witnesse, is vnderstand all misreporte, and vntrewe vse of our tonge: So in this laste commaundement, vnder the name of desyrynge of an other mans wife and goodes, is vnderstande all maner of euyl and vnlawful desyre of any thinge.

And lyke as in this precepte be forbydden euyl desyres, euẽ so in the same be cõmaunded good desyres, good affections

tions, good inclinations to godlye thynges, and the perfecte obedience of our hartes vnto goddis wyll, whyche althoughe we shall not fully and absolutely attayne vnto, whyles we be in this lyfe: yet this cõmandement dothe binde vs to enforce and endeuour oure selues therevnto, by contynual fightyng and resistyng agaynste the sayde corruption, concupiscence, and euyll desyres, for as muche as by theym man is continually tempted to euyl dedes and vicious lyuynge, accordynge wherevnto sayncte James wryteth: Lette no man saye, whan he is tempted to euyll, that he is tempted of god. For as god can not be tempted to euyll, so he tempteth no man to euyl, but euery man is tempted, drawen, and allured by his owne concupiscence: than concupiscence, whã she hathe conceyued, bryngeth furthe synne. Iaco. 1.

All they be transgressours of thys commaundement, whyche by deliberation and full consente, caste theyr myndes and lustes, to accomplyshe the concupiscence and desire, which they haue to obteyne and gette vnlawefully an other mannes wyfe, chylde, seruaunte,

house, lande, cattall, or any thynge or goodes that be his.

And they also be transgressours of this commandement, whyche by enuy, be sory of theyr neyghbonres wealthe and prosperytie, or be gladde of theyr sorowe hinderance and aduersitie. And also all they whyche doo not set theyr myndes and studies, to preserue, mainteyne, and defende vnto theyr neyghebours (as muche as it is in them) theyr wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) thys commaundemente not onely forbyddeth vs to desyre vnlaufully frome our neyghbour any thyng that is his: But by the same we be also commaunded, gladlye to wysshe and wyll vnto hym, that he maye quietly possesse and enioy al that god hath sent hym, be it neuer so greate abundance. And this mynde we oughte to beare vnto euerye man by thys commaundement, not onely if they be our frendes and louers, but also if they be our ennemies and aduersaries.

†

Here

Here foloweth the exposition of the prayer of our lorde called the Pater noster, deuided in to seuen petitions.

Ure father whyche arte in heauen: halowed be thy name. i
Thy kingdō come. ii
Thy wyll be done in earthe, as it is in heauen. iii
Gyue vs thys daye our daylye breade. iiii
And forgyue vs our trespasses: as we forgyue them that trespasse agaynst vs. v
And let vs not be ledde into temptation. vi
But delyuer vs from euyl. Amē. vii

For the better and more ample declaration of this prayer, ye shal vnderstand, fyrst that our sauyour Jesu Christe: was the author and maker therof, and that therefore lyke as he is of infinite wyse dome, and of infinite loue and charitie towardes vs: euen soo al christen men ought to thynke and beleue, that this same prayer is the moste excellente and moste sufficient, and moste perfecte of all others. For neyther there is anye thynge in this prayer superfluous, neyther there wanteth any petition, suite, or requeste for suche thynges as be necessary for our iourney and passage in this worlde, or for our furtheraunce to the atteynyng of the lyfe & glorye euerlastynge.

Secondly that euery good christen man maye be assured to atteyne therequestes made in this prayer, yf he shall inforce hym selfe, and applye his hole harte and wyl to the wyll and grace of him, vnto whome this prayer is made, and also yf he shall vtter and offre the sayd petitions inwardly with his hart and

and with ſuche faithe, confideuce, and truſte in god, as he requireth. For ſurely no prayer is thankful vnto god, but that whiche is made with the harte.

And therfore the prophet Dauid crieth to our lorde with all his harte. And Moiſes is noted to cry out alowd, whā he ſpake no word with his mouth, but he ſpake aloud with his hart. And our lord by his prophete noteth, that ſome praye with theyr lyppes, and in theyr partes mynde nothinge leſſe than that which they pray for. And therfore who ſo euer intendeth by ſaienge his Pater noſter, to atteyne his deſyre, he muſte haue with faithe a good and erneſt deuotion, & his harte as nygh as he can, voyde of vaine thoughtes, and applied to god, ſoo that the entente and deſyre of his harte maye be ioyned alwayes with the prayer of his mouthe. Pſ. cxviii. Exod. xiii. Eſai. xxix.

And for this purpoſe it is mete and moche requiſite, that the vnlerned people ſhulde vſe to make their prayers in their mother toungue, which they beſt vnderſtande, wherby they maye be the more moued and ſtirred vnto deuotion, and the more erneſtly minde the thinge that they pray for.

## Our father which art in heauen, halowed be thy name.

OF THESE wordes Our father, placed in the begynninge of this petitiō, al tru christen men ought to conceyue a great comfort and ioy, in that they be taught and commaunded in this prayer, to take almightye god for their father, and so to call him, as for example: If our souerayne lord the kinge wolde saye to any of vs, take me for your father, & so call me, what ioye in harte, what comforte, what confidence wolde we conceyue of so fauourable, & gracious wordes? Than moch more incomparably haue we cause to reioyse, that the kynge and prince of al princes shewith vnto vs this grace and goodnes, to make vs his children. And surely as the naturall sonne may assuredly truste, that his father wyll doo for hym, all thynges that maye be for his settinge forthe and aduancement: euen soo we maye vndoubtedly assure our selues, that hauinge almighty god to our father, vsynge our selfe as obedient children, we shall lacke nothinge

whyche maye be profytable for vs, towarde the euerlasting inheritaunce prepared for vs.

And here is to be noted a lesson, that as this worde Father, declarethe the greate beneuolence, mercy and loue of god towardes vs, as wel in the creation, as also in the redemption of man: so it admonisheth vs again of our duetie towardes him, & howe we be bounde to shew again vnto hym our hole hart, loue, and our obedience and redines to fulfyll all his preceptes and commandementes, with all gladnes and humilitie. And therfore who so euer presumeth to come to god with this prayer, and to calle hym father, and yet hath not full intent and purpose to vse hym selfe in all thinges lyke a kynd and an obedient sonne, he commeth to hym, as Judas came to Christ with a kisse, pretending to be his frend and his seruãt, Luc. xxii. in calling him maister, and yet he was in dede a traytour to hym, and a deadly ennemy. And for this consideration, euerye chrysten man that intendeth to make this prayer, ought inwardly and throughly to inserche and examin him selfe, and yf he fynde in hym selfe any

notable crime, for the whiche he ought to be ashamed to calle god his father: Let him accuse hym selfe therof to god & recognise his vnworthines, sayinge as the prodigall sonne sayde: Father, Luc. xv. I haue offended the, I am not worthy to be called thy sonne. And with due repentãce and firme pourpose and intente to amende his naughtye lyfe, let him lyfte vp his hart to god, and callyng for his grace of reconciliation humblye saye: Our father. &c.

Moreouer by these wordes, Our father, is signified that we ought to beleue, that almyghty god is the cõmon father of all true christen people, and fatherly regardeth al, through and by the meane of our sauiour Iesu Christe, vnto whom all faithfull and obedient christen men be bretherne by grace and adoption, and called to inheryte with hym the kyngedome of heauen. And they be also brethern eche one to other, hauinge all one father, whyche is god almyghty. And therfore we ought not onely to be of one spirite towardes our said father, and to imploy and endeuor our selues to the vttermoste, to please hym, and to kepe his lawes and com-

mandementes, but we ought also eche to consent with other, in perfitte loue and charitie, and eche to helpe and further other, towardes the sayde inherytance of heauen. And fynally in all our prayers to god, eche to cõprysse other, & to pray for other, lyke as in this prayer we be taught to saye Our father, gyue vs our breade: forgyue vs our synnes: suffre vs not to fal into temptation: and delyuer vs from euyll.

By these wordes, whiche arte in heauen, we be taughte, that we oughte to haue an inwarde desyre, and a greatte care & study, to come to the place where our heauenly father is, and muche couete his syghte and presence. For lyke as a louyng chylde is euer desyrous to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be al withdrawen frõ the worlde, the flesshe, and the deuyll, and be set in heauen and heauenly thinges, as sayntt Paule teacheth, and we shulde contynually wayle and lament, bycause we be not with oure heauenlye father, sayenge with the prophete: Phili.iii.

Wofull am I, that my dwellynge hyppon Psal.cxix.

the

the earthe is so moche prolonged.

In these wordis Halowed be thy name, it is to be noted, that by the name of god, is vnderstande god hym selfe, the power of god, the myght, the maiestie, the glory, the wysedom, the prouidence, the mercy and goodnes of god, and all suche other good thynges, as in scripture be attributed vnto god. And thys name is halowed, whan it is praysed, glorified, sette forthe, honoured & magnified of vs both in worde and deede.

And where in this petition we pray, that his name myght be halowed, it is not to be taken or thoughte, that this name of god, whyche in it selfe is euermore moste holy, moste glorious, moste maruailous and full of maiesty, can be eyther aduanced or dimynyshed by vs, or any thyng that we can do, but we desyre here, that this moost holye name may (accordyng as it is in it selfe most holy) be so taken, vsed, honoured, and halowed of vs and of all others, as well heathen as christened, lyke as on the contrary part, this name is sayd to be polluted and defyled, whan we doo eyther in word or dede, contumelyously

and

and contemptuously, or otherwyse dyshonour the same.

We desire therfore in this petition, that all false fayth, by the whyche men eyther mystruste god, or put theyr confidence in any other thynge more than in hym, maye be destroyed. And that all witchecraftes and false charmes and coniurations, by the whyche Sathan and other creatures be inchanted, may ceasse and gyue place to goddis holye name, and soo lykewyse, that all heresies and false doctrines may vanishe away, so that goddes holy worde maye be truely interpreted, & purely taughte and set forthe vnto all the worlde, and that all infidels may receyue the same, and be conuerted to the right catholike fayth, whereby all disceite, hypocrisy, and counterfaytyng of truthe, of ryghtuousenes, or of holynes myght clerely be extincte.

Furthermore we beseche and pray god here, that his name maye be halowed, so that noo man shulde sweare in vain by it, or otherwise abuse the same, to lye or to disceiue his neighbour. And generally, that none shoulde falle into

pride

pryde or ambition, into deſyre of worldly glorye and fame, into enuy, malice, couetouſenesse, aduiterye, gluttonye, ſlouth, backbytyng, ſclanderyng of his neyghbours, ne into any other euylle or wycked thoughtes and dedes, wherby the name of god may be dishonoured and blaſphemed.

In this prayer alſo we requyre god to graunte vs, that in all perylles and daungers we runne vnto hym, as vnto our onely refuge, and call vpon his holy name, and that in our good wordes and workes, we may pleaſe and magnifye hym, and be by hym preſerued frome the moſte damnable ſynne of vnkyndenes towardes hym. And alſo that we which do alredy profeſſe the right fayth, may ſtyll continue therin, and maye do and expreſſe the ſame as wel in our outwarde conuerſation, as in confeſſynge it with our mouth, ſoo that by our good lyfe, and our good workes, all other may be moued to good, and that by our euyll workes and ſynnes, no man may take occaſion to ſclaunder the name, or dymynyſche the laude and prayſe of God, but that all our workes and doynges myghte retourne to the honour

and

and prayse of goddis name.

## The seconde petition.

# Thy kyngdome come.

THIS seconde petition is very necessary, for no doubt our auncient ennemye the deuyll gothe aboute continually by al crafty meanes, to deceyue vs, and bryng vs vnder his power and dominion. And surely so long as pryde and disobedience reygneth in vs, so longe as yre, enuye, wrothe, or couetousnesse raygneth in vs, so longe as gluttonye, lecherye, or any kynde of synne reygneth in vs, so long we be vnder the dominion and kyngdom of the deuyll. For the deuyll vndoubtedly, is kyng ouer al the childzen of pride, that is to say, ouer al them that be synners, rebelles, and disobedient vnto god.

And for as moche as it is not in our power to delyuer our selues frome vnder this tyrannye of the deuyll, but only by goddis helpe (for our perdition and vndoynge is of our selues, but our helpe and salnation is of god, as saith the prophete Osee) therfore it is verye necessarye for all treewe chrysten people, to make Osee. xiii.

this

this petition incessantly vnto our heauenly father, and to beseche him accordyng to his doctrine of Christ, that by his grace and helpe, we may escape the dominion and power of the deuyl, and that we may be made subiect vnto his heauenly kyngedome, therfore in this petition we desire god to giue vs afore all thinges, true and constant fayth in hym, and in his sonne Iesu Christ, and in the holy goste, with pure loue and charitie towarde hym and all men, to kepe vs also from infidelitie, desperation, and malice, whiche myght be the cause of our destruction, to delyuer vs from dissentions, couetousnes, lechery and euyll desires and lustes of synne, and soo the vertue of his kyngdome to come, and to reigne within vs, that all our hart, mynde, and wyttes, with all our strength inwarde and outewarde, maye be ordered and directed to serue god, to obserue his commandementes and his wyll, and not to serue our self, the flesche, the worlde, or the deuyll.

We desire also, that this kyngdom ones in vs begunne, maye be dayly increased and go forwarde more & more, so that all subtylle and secrete hate, or

slouthe, whiche we haue to goodnesse, be not suffered to rule soo in vs, that it shal cause vs to loke backe agayn, and to fall into syn, but that we maye haue a stable purpose and strengthe, not only to begynne the life of innocency, but alsoo to procede earnestly further in it, and to perfourme it, accordynge to the sayinge of saynt Paule, where he praieth, that we may walke worthily, pleasynge god in all thynges, beynge fruitfull in all good workes, and growinge and increasynge in the knoweledge of god. Also in an other place he sayth: worke and doo the truthe in charitie, and encrease and go forwarde in Christe. Coll. i. Ephe. iii.

Therfore in this prayer, desyryng the kyngdome of god to come, we require also, that we being alredy receyued and entred into the kyngedome of grace and mercye of god, may so continue & perseuere therin, that after this lyfe, we may come to the kyngdome of glorye, whyche endureth for euer. And this is that greate and feruent desyre, wherewith good men, being mortified from worldly affections, haue ben and be alwayes kyndled and enflamed, as appereth by saint Paul whan he sayd:

Phill.i. I wold be losed from this body, and be with
Rom.viii. Christ. And in an other place he saithe:
we that haue receyued the first fruites of the
spyrite, waile & mourne in our selues, wissing
and lokynge to be delyuered from the mor-
talitye and miseries of this body, into the glo-
rye of the children of god.

## The thirde petition.

**Thy wyll be done in earthe, as it is in heauen.**

FOR THE better vnderstãding of this thyrd petition, we must know, that by disobedience and synne of our fyrst father Adam, we be as of our nature only without the grace of god, vnable to fulfyl the wyl and preceptes of god, and so enclined to loue our selues, and our owne wyllies, that we can not hartily loue neyther god nor man, as we ought to do. And therfore we being ones christen men, it is requisite for vs to pray, that like as the holy angels & saintes in heauen (in whom god reigneth perfectly & holy) do neuer ceasse ne shall ceasse, to glorify him, to prayse him, & to fulfyll his wyl and pleasure in all thinges, and that most readily and glad-

gladdely without any maner of grudging or resisting therunto, knowing certaynly and clerely, that his wyll is alway the best: euen so that we the chyldren of god in earthe, maye dayly and contynually prayse god, and by our holy conuersation in good workes, and good lyfe, honour & glorifie hym. And that we may from tyme to tyme so mortifie our owne naturall corrupt and sinfull appetite and wyll, that we may be euer redye, lyke louyng chyldren, humbly, lowly, and obediently, to approue allowe and accomplyshe the wil of god our father in all thynges, and to submytte our selues with al our harte vnto the same, & to aknowlege, that what so euer is the wylle of god, the same is moste perfite, most iuste, most holy, and most expedient for the welth and helth of our soules.

Wherfore in this petition also, we desyre of god true and stable pacience, whan our wyll is letted or broken. And that whan any man speaketh or dothe contrary to our wyll: yet therefore we be not out of pacience, neyther curse or murmure, or seke vengeãce against our aduersaries, or theym whiche lete oure

wyl, but that we may say wel of them, and do wel to them. We pray also that by goddis grace we may gladly suffre all diseases, pouertie, dispisynges, persecutions, and aduersities, knowynge that it is the wyll of god, that we shuld crucifie and mortifie our wylles. And whan any suche aduersitie chaunseth vnto vs, attribute all vnto the wyll or suffrance of god, and giue him thankes therfore, who dothe ordre al such thynges for our weale and benefitte, eyther for the exercise and ꝑ tryal of the good, to make them stronger in goodnes and vertue: or els for the chastisement and amendement of the euyll, to suppresse theyr euyll motions and desyres.

And also we pray, that whan so euer it shall please god to call vs out of this transitory lyfe, we may be wyllynge to dye, and that conformynge our wyll to the will of god, we may take our death gladly: so that by feare or infirmitie, we be not made disobedient vnto hym.

We desire furthermore, that al our membres, eies, tonge, hart, handes, and feete be not suffered to folowe the desires of the flesshe, but that all maye be

vsed

vsed to the wylle and pleasure of god: and that maliciously we reioyse not in theyr troubles, which haue resisted our wyll, or haue hurte vs, nor that we be enuyously sory, whan that they prosper and haue welfare, but that we may be contented and pleased with al thing that is goddis wyll.

## The fourth petition.

## ¶ Gyue vs this day our dayly breade.

FOR THE better declaration of this fourth petition, ye shal understande fyrst, that our lord teacheth vs not in this petition, to aske any superfluous thynge of pleasure or delyte, but onely thynges necessary and sufficient, and therfore he byddeth vs onely aske breade: wherin is not ment superfluous ryches, or great substaunce, or abundance of thynges aboue our estate or condition, but suche thynges only as be necessary and sufficiēt for euery man in his degree, and accordyng therunto, saint Paul saith: We haue brought nothing into this worlde, ne shall take any thyng with vs, whan we departe hens. And therfore yt i. Tim. vi.

we christen men haue meate & drynke & cloth, that is to say, thinges sufficiente, let vs holde our selues content, for they that set theyr myndes on ryches, & wyll haue superfluities more than nedeth, or is expedient to their vocation, they fal in to dangerous temptations, & into snares of the deuyll, and into many vnprofytable and noysome desyres, whyche drown men into perditiō & euerlastyng dampnation: for the spryng and rote of all euyls, is suche superfluous desyre. The wise man also makyng his petition to our lorde, sayeth: Gyue me neyther
Pro. xxx. i ponertie nor excesse, but only thinges sufficient for my lyuyng, lest that hauynge to muche I be prouoked to denye god, and to forget who is the lorde, and on the other side, lest that by ponertie constrayned, I fall into theftie, and forswear the name of my God. These two wise men, the one of the olde, and the other of the newe testament, agree with the lesson of our sauior, for both declare that they desire onely thinges necessarye, signified here by breade, and bothe refuse and renounce superfluities vnprofitable, dangerous, and noysome.

Secondly in these wordes of our sauior Jesu Christ, be reproued al those per-

persones, why che eate not their owne breade, and deuoure other mens bread, of which sort be al those which lyue of rauen and spoyles, of theft, of extortion, of crafte, and deceite, and they also which neither labour with theyr handes, nor otherwise apply their study, industry, and diligence to some thynge which is good & beneficial to the common wele, and to the honor of god, but lyue in ease, reste, ydelnes, and wanton plesure, without doing or caring for any such thing. And all they likewise be reproued, why che beinge called in this world vnto any rome, office, or authoritie, do abuse the same, & do not employe them selfe, according to their vocation.

Thirdly as the husbande man tylleth and soweth his grounde, weedeth it, and kepeth it frome distroyeng, praieng therwith to god for the increse, and putteth al his trust in him, to send him more or lesse at his pleasure, euen so besides our own diligence, policy, labour and trauayle, we must also pray dayly to god, to sende vs sufficiente, and we muste take thankefully at his handes, all that is sent, and be no further carefull than needeth, but puttynge to our

 vnde-

endeuour, set our hole confydence and truste in hym: for our sauiour Christe saith in the gospel, I say to you, be not carefull for your lyuing, what ye shall eate, ne what clothes ye shal weare: Is not life better than your meate, & your body better than your clothinge? Loke vpon the birdes of the ayre, they sowe not, they reape not, they bring nothing into the barne, & yet your heuēly father fedeth theym, be not you of more price than they? Loke vpon the lylies of the fielde, they labour not, they spyn not, & yet I tell you. Salomon in all his precious and roial apparel, was not so clothed as one of theym, therfore care you not for these thinges: Leue this care to them that know not god, your heuenly father knoweth, that you haue nede of all these thinges, but seke you fyrst the kyngdome of god, & his rightuousnes, and the ways iustly and truly to liue, & than god shal cast al these thingis vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shuld not care ne set our hartis to moch vpon these worldly thinges, ne care so moche for to morow, that we shal seme to mystruste our lorde. And here is a

Math. vi.

thyng

thinge greatly to be noted in comforte of the true laboryng man, for surely be he craftes mā, or be he labourer, doing truly his office, wherunto he is called, he maye in that state and kynde of lyfe please god, and attayne saluation, as surely as in any other state or kynde of lyuinge. And although our lorde hath so prouided for some, that they haue al redy sufficient & plenty for many daies and yeres, yet that notwithstandynge they ought to make this petitiō to god and say: Gine vs this day our dayly bread, for as moch as their substance (though it be neuer so great) like as it could not haue ben gottē, without god had sente it, soo it can not prospre and continue, except god preserue it. For howe many great riche menne haue we knowen sodainly made poore, some by fier, some by water, some by theft, & many other wayes? Was not Job the one day the richest mā that was in al the este land, and the morowe after had vtterlye nothing? It is therfor as nedeful to pray our lord, to preserue that he hath giuen vs, as to praye hym to giue it: for yf he gyue, and doo not preserue it, we shall haue no vse of it.

Fourthly by this bread, which we be taught to aske in this petition, may be vnderstande the holy sacramente of the aultare, the very flesshe and bloude of our sauior Jesu Christ, as it is written in the. vi. chapiter of sainte John:

Ioan. vi. I am the breade of lyfe, whiche came downe from heauen. And the breade whiche I wyll gyue, is my flesshe, whiche I wyll gyue for the lyfe of the worlde. And in this prayer, we desyre, that the same maye be purely ministred and distributed, to the comfort and benefite of al vs, the true children of god. And that we also maye receiue the same with a right faithe, and perfite charitie, at all times, whan we doo and oughte to receyue the same, so that we maye be spiritually fed therwith to our saluation, and therby enioy the lyfe euerlastinge.

FYNALLY by the bread, which our sauiour teacheth vs to aske in this petition, is ment also the true doctrine of the worde of god, which is the spiritual bread that fedeth the soule. For as the bodye is nourished & broughte vp, groweth and fedeth with breade & meate: so nedeth the soule euen frō our youth, to be nourished and broughte vp with the

the worde of god, and to be fed with it. And lyke as the body wol faint and decaye, if it be not from tyme to tyme relcued and refreshed with bodily sustenance: euen so the soule wareth feble & weake towardes god, onlesse the same be cherished & kept vp with the word of god, according to the sayeng of Christe: A man lyueth not with meate onely, but with euery word that procedeth from the mouth of god. And surely the worde of god is the very comfort, remedy, and helth of the soule. For if we haue aduersitie in thys world, as pouertie, syckenes, imprisonment, and suche other miseries, where shulde we seke for comforte but at goddis word? If we thinke our selfe so holy that we be without syn, where shuld we finde a glasse to se our sinnes in, but in the worde of god? If we be so full of synnes, that we be lyke to fall into desperation, where can we haue comfort, & learne to know the mercy of god, but onely in goddis word? Where shall we haue armure to fight agaynste our thre great ennemies, the world, the flesshe, & the deuil? Where shal we haue strength and power to withstande them, but as Christe dyd, in and by the word of god? Math. iiii.

And

And finally, yf we haue any maner of ſyckenes or dyſeaſe in our ſoules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very breade of the ſoule, and therefore as well for this breade of the ſoule, as for the bleſſed ſacramente of the aultare, alſo for the breade and daylye ſuſtenaunce of the bodye, our ſauiour Chriſte teacheth vs to pray in this fourthe petition.

## The fyfte petition.

**And forgyue vs our treſpaſſes, as we forgyue them that treſpaſſe agaynſte vs.**

IN THIS petitiō we be taught a fruitefull aduertiſemente of mans eſtate in this preſent lyfe, which conſidered, no man ought to glory in him ſelf, as though he were innocent, and without ſyn, but rather that euery good chriſtē man without exception, ought to knowledge hym ſelfe to be a ſynner, & that he hath nede to aſke forgyuenes of god for his ſynnes, and to require him of his mercy: for doubteles we dayly commyt ſynne, whiche be com-

commaunded dayly to aske remission for our synnes. And saynt John sayeth in his epistle: If we saye that we be without synne, we deceyue our selues, and truthe is not in vs. i.Ioan.i.

Moreouer it is to be noted, that we be taught to desyre God to forgyue vs our synnes, lyke as we forgiue them that trespas agaynste vs, so that yf we forgyue in harte, god wyl forgyue, and not otherwyse, as by many places of scripture may appere, fyrste by expresse wordes, Christe sayeth: If you forgyue men theyr offences done agaynst you, your heuenly father wyll forgyue you your offences, and yf you wyll not forgiue them that offende you, be you assured, your father wyll not forgyue you your offences. Math.vi.

And in an other place, whan Peter came to our lorde, & demanded of hym, howe ofte he shulde forgyue his brother, whyche had offended hym, and whether it was not sufficient to forgyue hym seuen tymes: Our lorde answered hym and sayde, I telle the Peter, that thou oughtest to forgyue hym not only seuen tymes, but seuenty tymes seuen tymes, meanyng therby, that from tyme to tyme we muste continually forgyue our brother or neyghbour, although he Mat.xviii.

treſpaſſeth agaynſt vs neuer ſo often.

Matxviſi. And Chriſte alſo declareth the ſame by a parable. There was (ſaith Chriſt) a kinge, whiche calling his ſeruaunte vnto a compte, and fyndynge, that one of them ſhuld owe vnto him the ſumme of tenne thouſande talentes, bycauſe he had it not to paye, commanded that the ſayde debtour, his wyfe, and hys chyldren, and all that he had, ſhulde be ſolde: but whan the debtour came vnto the kyng, and prayed him on his knees to haue pacience with him, promiſynge him to pay al, the kyng had pity of him and forgaue him the hole debte: it fortuned afterward, that this man beyng thus acquited, mette with an other of his felowes, that oughte hym but one hundreth pence, & with violence almoſt ſtrangled him, and ſayd vnto him: Pay that thou oweſt. And the ſayde ſeruant his felow fell vpon his knees, & prayed hym to haue pacience, promyſynge to pay all, whicht wolde not, but caſt him into priſon, vntyll all was payde. And whan the reſt of his felowes ſeing this cruelty, hadde tolde the kynge therof, the kyng forthwith ſente for this cruell felowe, and ſayde to hym: O wycked

man,

mā, I forgaue the thy hole debt at thy sute & request, it shuld therfore haue be semed the to haue shewed like compassiō vnto thy felow, as I shewed to the. And the king sore displeased with this cruelty, cōmitted him to tormentours: that shuld roughly & streitly hādle him in prison, tyl he had payd the hole det.

Upon this parable Christ inferreth and saithe, Euen soo shall your heuenly father do with you, if you wil not forgiue euery one of you his brother euen from the harte. Thus it appereth playnly, that yf we wyl be forgiuen, yf we will scape euerlasting damnation, we must put out of our harte all rancour, malice, & wyl to reuenge, and to satisfye our owne carnall affections, referringe the punishement of the offendours, whych in their offences haue trāsgressed the lawes of god, or of the prince, to the order of iustice, wherof vnder god, the princis and rulers be ministers in earth. In which doinge we please god, so that we vtterly forgyue our owne priuate grudge and displeasure.

And yf any peraduēture wil thinke it to be an harde thinge, to suffer & forgyue

glue his ennemy, whiche in worde and dede hath done him many displesures, lette him consider againe, howe many harde stormes our sauiour Christ suffered and abode for vs: what were we, whan he gaue his mooste precious lyfe for vs, but horrible sinners and his ennemies? howe mekely toke he for our sake all rebukes, mockes, byndynge, beatynge, crowninge with thorne, and the moste opprobrious death? It is vndoubtedly aboue our fraple & corrupte nature to loue our ennemies that doo hate vs, and to forgyue theym that do hurt and offende vs, and it is a dede of greatter perfection than man hathe of hym selfe, but god, that requireth it, wyl gyue grace, that we maye do it, yf we aske and seke for it. And therfore in this petition our sauiour Christe teacheth vs, to aske this grace of our heauenly father, that we may forgiue our ennemies, and that he wyll forgyue vs our trespasses, euen soo as we forgyue them that trespas against vs.

It is farther to be noted, that to forgyue our brother his defaute, is also to praye to god, that he wyl forgyue him, and wil not impute his offence to him,

and

and to wyshe to him the same grace & glorye, that we desire vnto our selues, and also our selfe, whan occasion shall come to helpe hym as we be bounde to helpe our christen brother.

And finally for as moche as in the expounding & declaration of scripture, it is conuenient, and requisite to obserue and folowe this rule, that whan soeuer scripture speaketh of any duetie to be done of one christen man to an other, that than the same duetie be soo plainly and fully opened and set forth that eche man may heare his own duetie touched: so that both parties (that is to say) as well he that is bounde to forgyue, as he whyche receyueth forgiuenes, may indifferently know their duetie and behauiour, and accordynge thereunto, endeuour theym selfe to do the same. For these causes it is expedient, that ye as in the former parte of this petition, we haue declared the part and duetie of him, whiche shulde for charities sake forgiue, so to declare the part and duetie of them, to whome forgyuenes shulde be made, leste euyll doers and naughty mynded people, myght by the former declaration, take

occasiō still to persseuere in theyr naughty myndes and doynges, & yet clayme forgiuenes of their neighbour.

Wherfore ye shal vnderstande, that forgyuenes afore spoken of, is not sooment in scripture, that by it iustice or lawes of princis shulde be broken, contemned, or not executed. For although our sauiour Christ in this petitiō doth teache vs to remitte and forgyue al iniuries and trespalles done against vs, yet he whiche hath done the iniurye or trespas, is neuerthelesse bounde to aknowledge his faute, and to aske forgyuenes therfore, not onely of god, but of hym also whome he hath offended, and to intende to doo no more so. And furthermore to recompence and make amendes vnto the parties, agaynste whome he hathe trespalled, according to his abilitie and power, and as the greuousenesse and greatnes of the offence requireth. And in case he whyche hath cōmitted the offence or trespasse, be obstinate, and wil not do these thinges before rehersed, which he is bound to doo by the lawe of god, than maye the partie, whyche fyndeth hym selfe greued, not withstandynge any thynge

that

that is sayde before in thys petition, laufully and withoute offence of goddis commaundementes aske and seeke recompence of such iniuries, as be done to hym, accordynge vnto the ordre and prouisyon of the lawes of the realme, made in that behalfe, so that he alway haue an eye and respecte vnto charitie, and doo nothynge for rancour or malyce, or for sinister affection, neyther beare any hatrede in his harte towardes hym, whome he sueth, but onelye vppon a zeale and loue of the mayntenance of iustice, correction of vyce, and reformation of the party that hath offended, remembrynge alwayes that he excede not, nor go beyonde the limites & boundes of this generall rule, taught by our sauyour Christe in his gospell: As ye wold that other men shuld do vnto you, euen so do you vnto them. For this is the lawe and the prophetes. And thus we christen folke, wayenge forgyuenes on the one party, and the duty of hym that is forgyuen on the other partie (as here now we be taughte) shall the better knowe how to endeuour our selues to obserue bothe wayes. And by these meanes se and vnderstande more perfectly, the

Math. vii.

agreement & intente of scriptures, whi-
che we be bounde to obserue & folowe.

## The syxte petition.

## ¶ And lette vs not be led into temptation.

IT IS to be noted first that there be two maner of temptations, whereof one commeth & is sente to vs by God, who suffereth those that be his, to be tempted by one meanes or other, for theyr probation or trial, al be it he so assisteth and aydeth them, in all suche temptations, that he tourneth al at the ende vnto theyr profyt and benefite. For as the wyse man sayeth: Lyke as the ouen tryeth the potters vessell, so dothe temptation of trouble trye the rightuous man. And with this maner of temptatiō god tempted sundry wyse oure holye father Abraham, he tempted also Job wyth extreme pouertie, horrible sicknes, and sodayne deathe of hys chyldren: and dayly he tempteth and proueth al such as he loueth.

Ec. xxviii.

The other maner of temptation commeth chiefly of the deuyl, which lyke a su-

furiouse and a woode Lion, ragith and
runneth about perpetually seking how
he maye deuoure vs. And commeth also
of our owne concupiscence, whych con-
tinually inclineth & stirreth vs to euyl,
as sayntе James sayeth. Euerye man is tempted drawen and entised by his owne concupiscence. Iacob.i.

This concupiscence is an in-
elination and pronitie of our inordinat
nature to synne, whyche imperfection
man hathe by the fall of Adam, so that
although originall syn is taken awaye
by baptisme, and the displeasure ap-
peased betwixte God and man, yet re-
mayneth the disorder & debate betweene
the soule and the flesche, which shal not
be extincte but onely by bodely deathe.
For there is no man so mortified, so se-
questred frome the worlde, and soo ra-
uysshed in spirite, in deuotion, or in con-
templation, but that some cōcupiscence
is in hym, howe be it by goddis grace
and mercy it raigneth not, nor is of god
accompted for synne, nor is hurtful but
only to them, that by consent yeld vnto
it. It wyll neuer cesse, but one waye or
an other it wyll euer assault vs, and yf
we doo not fyght with it, and resiste it
continually, it wyll ouercome vs, and

and bryng vs into bondage, so that the deuyll by thys our concupiscence and our consente, all vice and synnes be ingendred, lyke as betwene man and woman chyldren be ingendred, accordyng to the sayeng of sayncte James, where he sayeth: Concupiscence whan she dothe conceyue, she bryngeth forthe synne, and that of all sortes, that is to saye, fyrste actes and deedes, contrarye to the lawes of god, and after that, vse and custome of the same dedes, and at length blyndenes and contempte. For so the wise man sayeth: The wycked man whan he commeth to the bottome of synne, setteth nought therby, but blynded wyth euyll custome, eyther thynketh the syn that he vseth to be no synne, orels yf he take it for synne, yet he carith not for it but either vpon vayne trust, of the mercy of god (whiche is in deede no ryghte truste, but a very presumption) he wyll continue styll in purpose to synne, orels vppon vayne hope of longe lyfe, he wyl prolonge, differre, and delay to doo penaunce for the same, vntyll the last ende of his lyfe. And soo ofte tymes preuented with sodaine death, dieth, without repentaunce. Wherfore consyderynge how dangerous it is to fall into synne,

Iaco. i.

Pro. xviii.

and

and howe harde it is to aryse: the chiefe and the best way is, to resist with goddis helpe the fyrst suggestion vnto fyn, and not to suffre it to preuaile with vs, but as soone as may be, to put it out of our myndes. For yf we suffer it to tary any while in our hartes, it is great peryll, leste that consent and deede wyll folowe shortly after.

Secondly that our sauiour Jesus Christ teacheth not vs in this fyrst petition, to pray vnto god our father, that we should be clerely without al temptation: but that he wol not suffer vs to be led into temptation, that is to say, that whan we be tempted, he woll gyue vs grace to withstand it, & not to suffer vs to be ouercome therwith, accordynge wher vnto saint Paul saith: God is true & faithful, and wil not suffer vs to be tempted aboue that we may beare, but he wil so moderate the temptation, that we may sustein and ouercome it. And saynte James saithe: Thinke that you haue a great cause to ioye, whā you be troubled with diuerse temptatiōs For the trieng of your faith bringeth pacīce, & pacience maketh perfect worke, so that you may be perfect and sound, lacking in nothing. And almightye god also exhorteth vs,

i. Cor. x.

Iacob. i.

and calleth vppon vs to fighte against temptations, sayinge: He that gettethe the victory againste theym, I shall gyue hym to eate of the tree of lyfe. And agayne he sayth: He that ouercometh theym shall not be hurte with the seconde deathe. And saint Paule saithe: No man shall be crowned, excepte he fyght lawfully, that is to saye, excepte he defende him selfe, and resist his ennemies at all pointes to his power. And our sauiour giueth vs a good courage to fight in this bataile, where he saithe: Be of good comforte, for I haue ouercome the worlde, that is to saye, I haue had the victory of all synnes and temptations, and so shall you haue, yf the faute be not in your selues. For ye fyghte with an aduersarye, whiche is already vanquished and ouercome.

Apo.ii.

ii. Tim.ii.

Ioan.xvi.

## The seuenth petition.

## But delyuer vs from euyll.

IT IS first to be noted, that like as in the syxte petition Christe taught vs to desyre of our heauenly father, that we shuld not be ouercome with temptatiō, ne broughte into syn,

syn, so nowe in this seuenth & last petition, he teacheth vs to pray him that if by frailenes we fal into the captiuitie of the deuyl by syn, he wil sone deliuer vs frō it, not to let vs continue in it, not to let it take roote in vs, not to suffer synne to raigne vpon vs, but to deliuer vs, and make vs free from it.

Synne is the exceedyng euyll, from the which in this petition we desyre to be delyuered: And though in this petition be also comprehended all euylles in the worlde, as syckenesse, pouertie, dearthe, with other lyke aduersities, yet chiefely it is to be vnderstande of synne, whyche onely of it selfe is euyl, and ought euer without condition to be eschued.

And as for other aduersities, neyther we can ne oughte to refuse, whan god shall send them, neyther we ought to pray for the eschuyng of them, other wyse than with this condition, yf goddis pleasure so be. Many thynges we suffre in this worlde, and take theym for euyll, but they be not euyll of them selfe. All affections, dyseases, punyshementes and tormentes of the body, all

the troubles of this worlde, and all aduersities, be good and necessary instrumētis of god for our saluation. For god hym selfe (who can not say other than truthe) sayth: Those that I loue, I chastyse. And againe the apostle saithe: he receiueth none, but whom he scourgeth This is tyme of scourgyng, and the tyme to come, is the tyme of reste, ease, & blisse. And surely it is a great token, that we be in the fauour of god, whan he doth scourge vs, and tryeth and fyneth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, it is a great token of his indignation towardes vs, to suffer vs lyuyng euyl, to continue in prosperitie, and to haue all thinges after our wyll and pleasure, and neuer to trouble vs or punishe vs with aduersitie. Therfore our sauiour Christ Iesus (who knoweth what is best for vs) teacheth vs to pray and desyre to be delyuered, not chiefly from worldly afflictious, trouble, and aduersitie, whiche god sendeth abundantly, euen to them whom he best loueth, and with whom he is best pleased: But the euyll, whiche we moste chiefely shulde pray to be delyuered from is Synne, whiche of it

Apoc. iii.
Hebr. xii.

selfe

selfe is so euyl, that in no wyse god can be pleased therwith.

And bycause our auncient enimy the dyuell, who is the well and sprynge of iniquitie, and is not onely him selfe an homicide, a lyer, and an hater of the truthe from the beginning: but also is the very rote and occasion of all sinne, and the common prouoker and styrrer of man to the same, and the letter and hinderer of all vertu and goodnes, bicause this ennemy neuer ceasseth, but continually sercheth by all craftes and wyles to enduce vs to synne, and so deuoure vs, and to brynge vs therby to euerlastyng damnation: Therfore like as we desire here to be delyuered from sinne, so also we desire, that our heauenly father wyll saue vs, and defende vs from this euyll, the causer of synne, that is to say the deuyll, and from his power and tyranny, so that he shoulde not by his malice and gyles intyce vs, and drawe vs into synne, wereby we myght finally be brought vnto euerlastynge damnation. From the whyche also we pray here to be delyuered.

The

## ¶ The Salutation of the Aungell to the blessed vyrgine Mary.

**Hayle Mary ful of grace, the Lorde is with the, blessed art thou emonge women, And blessed is the fruite of thy wombe.**

FOR THE better vnderstandynge of this salutation of the aungell, made to the blessed virgyn Mary, ye shall fyrste consyder, howe it was decreed of the holy trinitie. That after the fall of our fyrste father Adam (by whyche mankynde was so long in the great indignation of god, and exiled out of heuen) the seconde person, the euerlastyng sonne of the father euerlastyng, shulde take vpon hym the nature of man, and so as he was perfecte god, shuld be perfect man, to redeme mankynd from the power of the deuyl, and to reconcile the same agayne to his lorde god. And for this purpose (as saynt Luce in his gos-

Luc. i.

pell

pell declareth ) in the.vi.moneth after
saynct Elizabeth was conceyued with
saint John the Baptist, the angell Ga-
briell was sent from god into a citie of
Galilee, named Nazareth; to a virgyn,
whyche was despoused or ensured to a
man, whose name was Joseph, of the
house of Dauid, and the virgins name
was Mary. And whan this angell cam
vnto this sayd virgin, he said these wor
des: Hayle full of grace, the lorde is with
the, blessed arte thou amonge women. And
whan the vyrgine, hearynge these wor-
des, was troubled with them, and mu-
sed with her selfe, what maner of salu-
tation it shulde be, The angell sayde to
her: Feare not Mary, be not abashed,
for thou hast found fauour in the syght
of god. Lo thou shalte conceyue in thy
wombe, and shalte brynge furthe a
sonne, and thou shalte calle hys name
IESVS, he shall be greate, and shall
be called the sonne of the hyghest, And
the lorde god shall gyue vnto hym the
seate of Dauid his father, And he shall
reygne ouer the howse of Jacob for
euer, And his kyngedome shall haue no
ende. Than sayde Mary to the angell:
Howe can thys be doone? for I haue
not

not knowledge of man. And the aungell answeryuge, sayde vnto her: The holy goste shall come from aboue into the, and the power of the hyghest shall ouershadowe the. And therfore that holy one that shalbe borne of the, shall be called the sonne of god: And loo thy cousyne Elyzabeth hathe also conceyued a sonne in her olde age, and this is the syxte moneth sythe she conceyued, whiche was called the barein woman: for there is nothyng vnpossible to god. To this Mary answered: Loo I am the handmayde of our lorde, be it done vnto me as thou hast spoken. And than furthwith vpō the departure of the angel, Mary being newly conceiued with the most blessed chylde IESVS, wente vp into the mountaynes with spede into a citie of Juda, and camme to the house of Zachary, and salutcd Elyzabeth. And as soone as Elyzabeth herde the Salutation of Mary, the chylde sprange in her wombe, and furthewith Elyzabeth was replenysshed with the holye goostc, and cryed with a greatte voyce, and sayde: Blessed arte thou emong women, and blessed is the fruite of thy wombe And whereof commeth this, that the

mother

mother of my lorde commeth to me? For lo, as soone as the voyce of thy salutation was in myn eares, the chylde in my wombe lepte for ioye. And blessed arte thou that dyddest beleeue, for al thinges that haue ben spoken to the from our lorde, shall be perfourmed.

**Secondly** it is to be noted, that the aungell Gabriell, whiche spake to the virgin, was an high angell, & an highe messanger. And truely it was conuenient, that he shoulde be soo, for he came with the highest message that euer was sent, whyche was the entreatie & leage of peace betweene god and man. And therfore the fyrste worde of his salutation, that is to saye, Hayle, or be ioyful, was very conuenient for the same. For he came with the message of ioye, and soo sayde the other aungell, whyche at the byrthe of our sauyour, appered to the shepeherdes, I shewe to you (sayde he) great ioye that shall be to all the people. And surely consydering the effectes that ensued vpō his high message all mankynde had great cause of ioye. For man beinge in the indignation and displeasure of god, was hereby reconcyled. Mā beynge in the bondes of Luc. ii.

the

the deuyl, was hereby deliuered, Man beinge eryled and banished out of heauen, was hereby restored thither again

These be suche matters of ioye and comfort to vs, that there neuer was or shalbe, nor can be any lyke. And not only for this purpose, he began with this high worde of comforte, but also for he perceyued, that the virgin being alone, wolde be moche abashed and astonied at his meruailous and sodayn cōming vnto her. And therfore he thought it expediēt, fyrst of all to vtter the worde of ioy & cōforte, which might put away all feare frome the blessed virgine. And he called her *Full of grace*, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenitude and fulnes of grace, the lorde of grace, by whome is all grace, and withoute whome is no grace. And this is the syngular grace, by whyche she is called, not onelye the mother of man, but also the mother of god.

Thirdly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with theym, that be not in

grace

grace, not tarieth with theym that be voyde of grace, and be in syn. For there is a separatiō and diuorce betwene the synful soule and our lorde, as the wise man saith: Peruerse thoughtes make a separation and a diuorce from god. Sap. i.

Fourthly by these wordes, Blessed art thou emonge women, was ment, that there was neuer womā so blessed. And truely she may well be called so, moste blessed emonge all women: for she had great and hygh prerogatiues, whyche none other womā euer hadde, hath, or shall haue. Is not this an hygh prerogatiue, that of al women she was chosen to be mother to the sonne of god? And what excellent honor was she put to, whan, not withstanding, the decree was made of his natiuitie by the hole trinity, yet the thing was not done and accomplished without or before her cōsent was granted? For the whiche soo solemne a messanger was sent. And also howe highe grace was this, that after the defaute made throughe the perswasion of the fyrst womanne our mother Eue, by whō Adam was brought into disobedience, this blessed vyrgine was electe to be the instrumente of our

reparation, in that she was chosen to beare the sauiour and redemer of the worlde: And is not this a wonderfull prerogatiue, to se a virgine to be a mother, and conceyue her chylde without synne: we maye worthily saye, that she is the most blessed of all other women. And to thentent that all good christen men shulde repute and take her so: Beholde the prouidence of god, that wold by an other witnes confirme the same, for euen the very same wordes, that the angel spake, the blessed matrone saint Elysabeth spake also, and where the angell made an ende, there she began.

The angell made an ende of his salutation with these wordes, Blessed art thou emong women, The blessed matron beganne her salutation with the same wordes, declarynge, that she was inspired with the same spirite, that sente the aungell, and that they were bothe ministers to the holye Trinitie, the one frome heauen, the other in earthe. And afterwarde she added these wordes, sayinge: And blessed is the fruite of thy wombe. These be not the wordes of the aungell, but of saynt Elyzabeth: For whan the vyrgin Mary came to salute her,

ber, the sayd Elyzabeth being inspired with the holy goste, and knowyng that the virgin Mary was conceiued, spake these wordes, of the fruite that the virgin shulde bryng forthe.

And there is also an other wonderfull thynge to be noted. For as it appereth in the gospell, the chylde in saynt Elyzabethes wombe, that is to saye, saynte Johñ Baptiste (whiche yet had scante lyfe) gaue testymonye to thys fruite, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, and although he could not than speake yet neuertheles he declared by suche sygnes and tokens as he coulde, that blessed was the fruite of that wombe. And worthilye called the fruite of her wombe, in that the substance of the nature of man, whiche our sauiour Christ toke vpon hym, was taken of the substance and nature of the moste blessed virgine, and in her wombe. And so is called the Fruyte of her wombe. And well he maye be called the blessed fruyte, whiche hathe saued vs, and gyuen vs lyfe, contrarye to the cursed Fruyte, whyche Eue gaue to Adam

by which we were destroyed & brought to deathe: But blessed is the fruite of this wombe, which is the fruite of lyfe euerlastynge.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or requeste or suite: yet neuertheleſſe, the church hath vsed to adioyn it to the ende of the Pater noster, as an hymne, or a praier of laude & prayse partely of our lorde and sauiour Jesu Christ, for our redemption, & partly of the blessed virgin, for her humble consent giuen and expressed to the aungell, at this salutation. Laudes, prayse and thankes are in this Aue Maria, principally gyuen and yelded to our lorde, as to the auctour of our redemption: But herewithal the virgin lacketh not her laudes, prayse, and thankes, for her excellent and singular vertues, & chiefly for that she beleued and humbly consented, accordynge to the saying of the holy matrone saynt Elizabeth, whā she sayde vnto this virgin: Blessed arte thou that dyddeſt giue truſt and credence to the angels wordes, for all thynges that haue ben spoken vnto the shall be perfourmed.

# ¶ The article of Freewyll.

THE cõmandementes and threatninges of almyghty god in scripture, wherby man is called vpon, and put in remembraunce, what god wolde haue him to do, moste euidently do expresse and declare, that man hath Freewyll also nowe after the falle of our fyrste father Adam, as playnly appeereth in these places folowynge. Be not ouercome of euyll. Neglecte not the grace that is in the. Loue not the worlde. &c. Yf thou wylte entre into lyfe, kepe the commandementes. Whyche vndoubtedly shoulde be sayde in vayne, onlesse there were some facultie or power iefte in man, whereby he maye, by the helpe and grace of god (if he wyl receyue it, whan it is offered vnto him) vnderstande his commandementes, and freely consente and obey vnto them: whiche thynge of the catholyke fathers, is called Freewyll, whiche if we wil describe, we may call it conuenientely in all men, A certayne power of the wyll ioyned with reason, wherby a reasonable creature, without constraynte in thynges of reason discerneth and wylleth good, and euyll, but it wylleth not that good.

Rom. xii.
i. Tim. iiii.
i. Ioan. ii.
Math. xix.

whyche is acceptable to god, except it be holpen with grace, but that whiche is yll, it wylleth of it selfe: and therfore other menne dekyned freewyll in this wyse: Freewyll is a power of reason and wylle, by whyche good is chosen by the assistance of grace, or euil is chosen without the assistance of the same

Howbeit the state and condytion of freewyll, was otherwyse in our fyrst parentes, before they synned, than it was eyther in theym, or in theyr posteritie after they hadde synned. For oure fyrste parentes, Adam and Eue, vntyll they wounded and ouerthrewe theym selfe by synne, had soo in possession the sayde power of freewyll by the moofte lyberall gyfte and grace of god, theyr maker, that not onely they myghte eschue all mauer of synne, but also know god, and loue hym, and fulfyll al thynges apperteyning to theyr felicitie and wealthe. For they were made ryghtuous, and to the ymage and similytude of god, hauynge power of Freewylle (as Chrysostome sayeth) to obeye or dysobeye. Soo that by obedience, they myght lyue, and by dysobedience, they shoulde worthyly deserue to dye. For the wyse man affirmeth, that the state

of

of theym was of that sort in the begin Eccl.xvi.
nynge: saying thus: God in the begyn
nynge dyd create man: and lefte hym
in the handes of his owne counsell, he
gaue vnto hym his preceptes and com=
mandementes, saying: If thou wylte
kepe the cōmādementes, they shall pre=
serue the: he hath set afore the fyre and
water, put furth thy hādes to whether
thou wylt: before man is life and deth,
good and euyll, what hym lyketh, that
shall he haue. From this moste happye
estate, our fyrst parentes falling by dis=
obedience, most greuously hurted them
selues and theyr posteritie. For besides
many other euylles, that came by that
transgression, the high power of mans
reason, and fredome of wyl were wou=
ded and corrupted, and all men therby
brought into such blindenes and infir=
mitie, that they can not eschue synne,
except they be illumined and made free
by an especiall grace, that is to say, by
a supernaturall helpe and workyng of
the holy gost, which although the good
nes of good offereth to al men, yet they
onely enioy it, which by their free wyl
do accepte and imbrace the same. Nor
they also that be holpē by ẏ said grace,

can accomplishe and perfourme thinges that be for their welth, but with moch labour and endeuor: so great is in our nature the corruptiō of the first sinne, and the heuy burdein bering vs downe to euyll. For truely all be it the lyghte of reason dothe abyde, yet it is moche darkened, and with moche difficultie doth discerne thinges that be inferiour and perteyne to this presente lyfe, but to vnderstande & perceiue thinges that be spirituall, & pertayne to the euerlastyng life, it is of it selfe vnable. And so likewise although there remayn a certain fredome of wyll in those thinges, which do perteyn vnto the desires and workes of this present lyfe, yet to performe spirituall & heuēly thinges. Freewyll of it selfe is insufficient: and therfore the power of mans freewyll, being thus wounded and decayed, hath nede of a phisition to heale it, and an helpe to repaire it, that it may receyue lyght and strength wherby it may se, & haue power to do those godly and spirituall thinges, which before the fal of Adam it was able and myght haue done.

To this blyndnes and infirmitie of mans nature, procedyng of orygynal

synne,

fynne, the prophet Dauid had regarde whan he desyred his eyes to be lyghtened of almyghtye god, that he myghte consyder the meruaylous thinges that be in his lawe. And also the prophete Jeremye, sayinge: Heale me O lorde, and I shall be made hole. Saint Augustine also playnly declareth the same, saying: We conclude, that freewyll is in man after his fall, whyche thynge who so denieth, is not a catholike man: but in spirituall desires and workes to please god, it is so weake and feeble, that it can not either begyn or perfourme them, onelesse by the grace and helpe of god, it be preuented and holpen. And hereby it appereth, that mans strength & wyll in all thynges, whiche be healthfull to the soule, & shall please god, hath nede of grace of the holy goost, by whyche suche spirituall thynges be inspired to men, and strength and constance gyuen to performe them, yf men do not wylfully refuse the layde grace offered vnto theym.

Pſ. cxviii.

Hie. xviii.

And lykewyse as many thynges be in the scripture, whyche do shewe free wyll to be in man: so there be no fewer places in scripture, whiche do declare

the grace of god to be so necessary, that yf by it free wyll be not preuented and holpen, it can neyther do nor wyll any thinge good and godly. Of which sorte be these scriptures folowyng: Wythoute me ye can doo nothinge. No man commeth to me, excepte it be gyuen him of my father. We be not sufficient of our selfe, as of our selfe to thinke any good thinge. Iohn.xv. Ioan.vi. ii.Cor.iii. Accordynge vnto whiche scriptures, and such other like, it followeth, that free wyll, before it maye wyll or thynke any godly thyng, muste be holpen by the grace of Christ, and by his spirite be preuented and inspired, that it may be able therto. And beynge so made able, may from thense forthe worke togyther with grace, and by the same sustayned, holpen, & maintayned, may do and accomplyshe good workes, and auoyde synne, & persseuere also, and increase in grace. It is surely of the grace of god onely, that fyrst we be inspyred and moued to anye good thinge: but to resyste temptations, and to persiste in goodnes and go forward, it is bothe of the grace of god, and of our free wyll and endeuour: And fynally after we haue persseuered to the ende, to be crowned with glorye therfore

fore, is the gyft and mercy of god, whd of his bountifull goodnes hath ordeyned that reward to be gyuen after this lyfe, accordynge to suche good workes as be done in this lyfe by his grace.

Therfore men oughte with muche diligence and gratitude of mynde, to consyder and regarde the inspirations and holsome motions of the holy goste, and to imbrace the grace of god, whiche is offered vnto theym in Christe, and moueth theym to good thynges. And furthermore to goo aboute by all meanes to shew them selfe such, as vnto whom the grace of god is not gyuen in vayne. And whan they do feele, that not withstandyng theyr diligence, yet throughe theyr owne infyrmitie, they be not able to do that they desyre, than they oughte earnestly, and with a feruent deuotion, and stedfaste faythe, to aske of hym, whyche gaue the begynnyng, that he wolde vouchesafe to perfourme it: whiche thynge god wolle vndoubtedly graunte, accordynge to hys promyse, to suche as persseuere in callynge vppon him. For he is naturallye good, & willeth al men to be saued, and careth for them, & prouideth all thyng,

by

by whyche they maye be saued, excepte by their owne malice they wol be euyl, and so by rightuous iudgement of god, peryshe and be loste. For truely men be to theym selues the autours of syn and damnation. God is neyther autour of synne, nor the cause of damnation. And yet doth he moste rightuously damne those menne, that doo with vyces corrupt their nature, which he made good and do abuse the same to euyll desyres agaynste his moste holy wyl. Wherfore men be to be warned, that they do not impute to god their vyce, or their damnation, but to theym selues, whyche by freewyll haue abused the grace and benefites of god.

All men be also to be monyshed and chiefely preachers, that in this byghe matter, they lokynge on bothe sydes, so attempre and moderate theym selues, that neither they soo preache the grace of god, that they take awaye thereby free wyll. Nor on the otherside so extoll freewyl, that iniury be done to the grace of god.

The

# ¶ The artycle of Justification.

FOR THE more clere vnderstandyng of this artycle folowynge, it is to be noted, that all menne after the fal of Adam, naturally descendyng and commyng of him be borne in originall synne, that is to saye, they lacke that originall iustice and innocencye, wherewith Adam in his creation was endued, and which also all his posteritie shulde haue had, if he throughe hys disobedience, and breakyng of the commandement of god, hadde not loste the same from him selfe, and all his posterytie. And further also they be borne with concupiscence, wherof spryng vnlaufull desires, repugnant and contrarye vnto the lawes of god, and be gylty to euerlastynge deathe and damnation, frome the whyche they can in no wyse be delyuered by anye strengthe or power that is in theym, but rather fall daylye into further displeasure of god, by comittynge and addynge of manye actuall synnes.

Wherfore to the intent, that man myghte be delyuered out of this wretched

ched and miserable state, wherunto he had brought him selfe, & might recouer again the same thynges that were gyuen vnto him in his fyrste creation, and therby atteyne the euerlasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his owne only begotten sonne, the second person in trinitie, to take vpon him the nature of man, & therin to worke the mystery of our redemption, that is to say, to deliuer vs frō the captiuitie of the deuyll, syn, & damnation, and to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauour of god immortal dyd necessarily requyre suche a mediatour betwene them, as had in him selfe the perfect nature of them both, which is the verye propertie of a meane betwene two, to be partener with bothe them, betwene whome he taketh vpon hym to be a meane. For if he be hooly ioined with the one, & clerely seperated from the other: Than he is not mete to be a mean, or mediatour betwene two, whiche be at debate & enmitie. Wherfore our sauiour Christ being naturally,

god

god, toke vpon him the nature of man, that he myghte therby be conuersante amouge men, and by his death redeme them, and yet he stil reteyned and kept his godheade, and was bothe god and man togyther. For yf he had ben man onely, & not god, than his death coulde not haue ben a worthy and sufficiente satisfaction for synne, to the iustice of god. And yf he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs again to god, nor suffered and died bodily for vs, And this propertie of a mediatour, saint Paul considering, writeth to Timothe. That there is but one mediatour betwene god and man, whiche is Christ Jesus, meaning therby, that bycause he onely had both the natures in him, therfore he onelye, and none other but he, was able to be a sufficiente mediatour and meane of our reconciliatiō to god, and of our iustification. 1. Tim. ii.

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification, It is to be noted, that this word Iustification, as it is take in scripture, signifieth the making of vs righteous afore god,

god, where before we were vnrighteouse, as whan by his grace we conuert vnto hym, and be reconcyled into his fauour, and of the chyldren of yre and damnation, we be made the children of god, and inherytours of euerlastynge lyfe, that by his grace we maye walke so in his ways, that finally we may be reputed and taken, as iust and righteous in the day of iudgement, and so receyue the euerlastynge possession of the kyngdom of heauen. And albeit god is the principall cause, & chiefe worker of this iustification in vs, without whose grace no mā can do no good thyng, but folowynge his free wyll in the state of a synner, encreaseth his own iniustice, and multiplieth his syn: yet so it pleaseth the hyghe wysedome of god, that man preuented by his grace (whyche beynge offered, man may yf he wyll refuse or receyue) shall be also a worker by his free consente and obedyence to the same, in the attreynyng of his owne iustification, and by goddis grace and helpe, shall walke in suche workes as be requisite to his iustification, and so continuynge, come to the perfecte ende therof, by such meanes and wayes, as

god

hath obteyned.

Wherin it is to be considered, that although our sauiour CHRIST hath offered him selfe vpō the crosse, a sufficient redemption and satisfaction for the sinnes of all the worlde, and hath made him selfe an open waye & entrie vnto god the father for all mankinde, onely by his worthy merite and deseruinge, and willing al men to be saued, calleth vppon all the worlde, without respect of persons, to come & be partakers of the righteousnesse, peace, & glory, which is in him: yet for al this benignitie & grace, shewed vniuersally vnto the hole world, none shal haue the effect of this benefit of our sauiour Christ, & enioy euerlasting saluatiō by him: but they that take suche wayes to atteyne the same, as he hath taught & appointed by his holy word, in such order, maner and fourme, as here foloweth, that is to saye, First as touchinge all them, whyche be of age, and haue the vse of naturall reason afore they be christened, the wyll of god is, that all such (if they wyll be saued shall at the hering of his blessed word, giue stedfast faith and assente ther vnto, as sainte Paule Hebr. xi.

 saith

Hebr.xi. faith: He that commeth to god must beleue: and by that faith grounded on the truth of the worde of god, beynge taughte bothe of the threatnynges of god, agaynste synners, and also of the greate goodnes and mercye of god, offered to mankynde in our sauiour and redemer Christ Jesu, they must conceiue an harty sorowe and repentance for their sinnes, with a sure trust to haue forgyuenes of theym, by the merites & passion of our sauioure Christe. And ioynynge therunto a ful purpose to amende their lyfe, and to cõmitte synne no more, but to serue god all theyr lyfe after, they muste than receyue the sacramente of baptisme. And this is the verye playne ordinary way, by the whiche god hath determined, that man beynge of age, & comming to christendom, shuld be iustified. For as for infantes, it is to be beleued, that their iustificatiõ is wrought by the secrete operation of the holye goste in their baptisme, they beyng offered in the fayth of the churche.

And this Justification, wherof we haue hytherto spoken, maye be called the first Justificatiõ, that is to say, our first cõming into goddis house, whych is

is the churche of Christ, at which comming we be receyued and admitted, to be of the flocke and familye of our sauiour Christ, and be professed & sworne to be the seruauntes of god, and to be souldiours vnder Christe, to fyghte agaynste our ennemyes, the deuyll, the worlde & the flesche. Of which ennemies yf it chaunte vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy, but for the recouerynge of our former estate of Iustification, whiche we haue loste, to aryse by penaunce, wherin procedyng in sorow and muche lamentation for our synnes, with fastynge, almesse, prayer, and doing all such thinges, at the least in true purpose and wyl, as god requireth of vs, we muste haue a sure truste and confidence in the mercy of god, that for his sonne our sauior Christis sake, he wyll yet forgyue vs our synnes, and receyue vs vnto his fauour again, and so beyng thus restored to our iustification, we muste goo forwarde in our battayle afore layd, in mortifieng our concupiscence, and in our dayly spirituall renouation, in folowynge the motions of the spirite of Christ, in doyuge dood

wozkes, and abſteynynge from ſynne, and all occaſions therof, beyng armed with faythe, hope, and charitie, to the intent we may atteine our finall iuſtification, and ſo be glozified in the daye of iudgement, with the rewarde of euerlaſtynge lyfe.

Wherfoze it is neceſſary for the kepyng and holdyng of this Iuſtificatiō, ones conferred and gyuen in baptiſme, or recouered again by penance, throughe the mercy of our ſauiour Chriſte, & alſo for the encreaſyng of the ſame iuſtification, and finall conſummation therof, to take good hede, and to watche, that we be not deceyued by the falſe ſuggeſtion and temptation of our goſtly enemye the deuyll, who as ſaynte Peter ſayth, goeth about lyke a rozyng lyon, ſeking whom he may deuour. i.Pet.v.

And it is no doubt, but although we be ones iuſtified, yet we may fall therefro, by our owne free wyll and conſentyng vnto ſynne, and folowyng the deſyres therof. For all be it the houſe of our cōſcience be ones made cleane, and the foule ſpirite be expelled from vs in baptiſme, or penance: yet yf we waxe idle

idle, and take not hede, he wyll returne with seuen worse spirites, and possesse vs agayn. And although we be illuminate, and haue tasted the heuenly gyft, & be made partakers of the holy ghoste: yet maye we falle and displease God. Wherfore as saynt Paul saith: He that standeth, let hym take hede that he fall not. i. Cor. x.

And here all phantastical imagination, curyous reasoning, and vain trust of predestination, is to be layde aparte, And accordyng to the playne maner of speakyng and teachyng of scripture, in innumerable places, we oughte euermore to be in dread of our own frailtie, and natural pronitie to fall to syn, and not to assure our self, that we be elected any otherwyse, than by felynge of spirituall motions in our hart, and by the tokens of good and vertuous liuing, in folowing the grace of god, and persecuryng in the same to the ende. And this saynte Peter exhorteth vs to make our vocation and election sure and stable. ii. Petri. ii.

And Christ saieth: He that persevereth vnto the ende, shalbe saued. Mat. xxii.

And in reuelation of saynte Iohn: Be faythfull vnto deathe, and I shall gyue the the crowne of lyfe. Apo. ii.

Wherfore whā we be ones elected, and

admitted vnto goddis seruice (as is afore sayde) and haue receyued our iustification in baptisme, or be restored therevnto by true penance, than muste we cõtinually walke after Christ, bearyng our crosse, and encreasynge in his grace by good workes, and soo doynge procede, goo forwarde and encrease in oure Justification, accordynge to the sayeng of saynte John: He that is iuste, let him be more iustified. For as the grace of god and the gyftes therof, that is to saye, fayethe, repentance, dreade, hope, charitie, with other fruites of the holy goost do encreace in vs, soo do we waxe and encreace in our iustification.

And therfore it is playne, that not onely fayth, as it is a distincte vertu or gyfte by it selfe, is required to our iustificatiõ: but also the other giftes of the grace of god, with a delire to doo good workes, procedynge of the same grace. And where as in certain places of scripture, our iustification is aseribed to fayethe, without any further addition or mention of any other vertue or gyfte of god: it is to be vnderstande of fayethe in the second acception, as before is declared in the article of fayethe, wherin

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the feare of god, repentance, hope, and charitie, be included and compryſed, al whyche muſt be ioyned together in our Iuſtificatiō: So that no faith is ſufficient to Iuſtification or ſaluation, but ſuche a fayth, as worketh by charitie, as is plainely expreſſed by ſaint Paule in his epiſtle to the Galathians. And that alſo our good workes, whyche we do, beinge ones iuſtified, by faithe and charitie, auayle bothe to the conſeruation and perfection of the ſaid vertues in vs, and alſo to the encreace and ende of our Iuſtification and euerlaſtynge ſaluation. Gala. v.

And althoughe we can neuer be iuſtified withoute theſe gyftes of the holy goſte, faithe, repentance, hope, charitie, with deſire & ſtudy to bryng forthe good workes: yet it is to be vnderſtāde that neuertheleſſe we be iuſtified Gratis, that is to ſaye, freely, for as moche as all gyftes or workes, whereby our iuſtification is wroughte and accomplyſhed, come of the free mercy & grace of god, & not of our deſeruing: So that our pryde and glorye in our ſelfe, and our owne worthynes, is vtterly excluded. For we be not able of our ſelues,

as of our selues, not as moche as to thinke anye good thinge, but our ablenes and our sufficiency is of god, whyche gyueth vs the sayde gyftes of his owne inestymable goodnes and dothe also assiste vs with his holy Spirit, and strengtheth vs, to kepe his commandementes.

And further where our keppynge of them is vnperfect, and euen in the best men wãteth a great deale of that duetye to god, whyche they oughte and be bounde to do: yet almyghty god of his mere mercye and goodnes, accepteth the same as a perfecte fulfyllynge of theym for our sauiour Christis sake whyche hath fulfylled the lawe for vs, and is the ende and perfection of the lawe, to all that truely beleue in hym. And soo we haue all Gratis, that is to saye of his grace, and not of our worthynesse, or anye merite goynge before grace, but receiuing all of god, as saint Paule saythe: *What hast thou that thou hast not receyued?* we referre all vnto his goodnes and mercy, by the whyche we bothe come vnto the begynnynge of our iustification, and doo procede and go forwarde in the same, and fynally

i. Cor. iii.

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atteyn the ende therof, and be brought to euerlastynge lyfe. vnto the whyche the verye waye appoynted by Christe (whose worde no man may change) is, to keepe and obserue the cõmandementes of god. for he saithe expressely: Yf thou wylte enter into lyfe, kepe the commandementes: that is applye thy hole study and affection to walke in the lawe of god, wherein yf thou persеuere, thou shalt be saued. And so after thy iustification, thou shalte be glorifyed, accordyng to the order of god, whyche sayut Paule speaketh of, whan he saythe: Quos iustificacit, Illos glorificauit. Math.xix.

## The article of good workes.

ALL PREACHYNG and learnyng of the word of god in Christis church, ought to tend to this ende, that menne maye be induced, not onely to knowe god, and to beleue and truste in hym, but alsoo to honour and serue him with good workes, wrought in faythe and charitie, and vtterly to forsake the workes of sinne & the flesh, whiche who so euer do cõmitte (except they repent and amende by penaunce)

they shall not (as saynte Paule sayth) inherite the kyngdome of god.

And that holy scripture goth to this poynte, to perswade men to lyue well, and to do good workes saint Paule testifieth saying vnto Timothe: All scripture 2. Tim. iii. wryten by the inspiration of god, is profytable to teache, to reproue, to correct, to instruct, that the seruant of god may be perfect, and made apte vnto euery good worke. And where as we speake of good workes, it is to be vnderstand, that we meane not only of outward corporall actes & dedes, but also and rather of all inward spirituall workes, motions, and desyres, as the loue and feare of god, ioy in god, godly meditatiõs and thoughtes pacience, humilitie, and such lyke. And also it is to be vndersta̅de, that by good workes, we mean not the superstitious workes of mens owne inuention, whiche be not commaunded of god, nor approued by his worde. In whiche kynde of workes many christen men, and specially of them that were lately called relygious (as monkes, friers, nunnes, and suche other) haue in tymes paste, put theyr great truste and confidence. Nor yet we meane not of suche morall

actes

actes, as be doone by the powet of reason, and naturall wylle of man, without faythe in Christe: whyche all be it of theyr owne kynde they be good, and by the lawe and lyght of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doynge the same, yet they be not meritorious, nor auayable to the attaynynge of euerlastynge lyfe, whan they be not done in the fayth of Christ, and therfore be not accompted amonge the good workes, wherof we doo here intreate: but we speake of suche outewarde and inwarde woorkes, as God hathe prepared for vs to walke in, and be done in the fayth of Christe, for loue and respecte to God, and canne not be brought forthe onely by mans power, but he muste be preuented and holpen therto by a speciall grace.

And these workes be of two sortes, for some be suche as men truely iustified, and so continuyng, do worke in charitie of a pure hart, and a good conscience and an vnfayned faythe: Whyche workes although they be of theym selues vnworthy, vnperfect, and vnsufficient: yet forasmuch as they be done in

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the fayth of Christe, and by the vertue and merites of his passion, theyr vnperfectnes is supplied: the mercyful goodnes of god accepteth theym, as an obseruation and fulfyllinge of his lawe, and they be the very seruice of god, and be meritorious towardis the atteining of euerlastyng life. And these be called the workes & fruites of ryghtuousnes.

Other workes there be, whyche be not so perfect as these, and yet they be done by the grace of god in faythe and good affection of harte towardes god, as those be, whyche men that haue ben in deadly synne, and by grace turne to god, do worke and bryng forthe vpon respecte and remorse, that they haue for theyr offences done against god. And these maye be called properly the workes of penance. As for example, whan a synner hearynge or remembrynge the lawe of god, is moued by grace, to be contrite and sorye for his offences, and begynneth to lament his estate, and to fall to prayer and other good dedes, seking to auoide the indignation of god, and to be reconcyled into hys fauour: These workes come of grace, but yet this man is not to be accompted a iustified

tyed man, but he is yet in seekynge remyssion of his synnes, and his iustification, which the anguische of his own conscience telleth hym, that he yet wãteth, but he is in a good waye, and by these meanes doth entre into iustification: and if he do procede, and with hartye deuotion seeke for further grace, he shall be assured of remission of his synnes, and atteyne his iustification, and soo be made able and mete to walke in the verye pure seruice of God, with a cleane conscience, and to brynge furthe the forsayde workes of ryghtuousnes in Christe, whiche he can not doo, afore he be iustified.

And that suche workes of penance, as we haue spoken of, be requyred to the atteynyng of remyssion of synnes & iustification: It is verye euidente and playne by scripture, as whan our sauiour Christe sayeth: Be penitent, and beleue the gospell, that is to saye, Fyrste be contrite, and knowledge your synnes, and than receyue the glad tydynges of remission of your sinnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shulde Marc. i.

do to come vnto Christe, and to haue re-
missiō of sinnes by hym, as it is writen
in the thirde chapiter of Luke, and spe-
cially that they, whyche be ones chri-
stened, and afterwarde falle from the
grace of god by mortall synne, can not
recouer theyr iustification without pe-
naunce, it is playne by the sayenge of
saint Peter vnto Simō Magus, where
Act. vii. he sayeth: Do penance for this thy wycked-
nesse, and praye God yf peraduenture thys
thoughte of thy harte maye be forgyuen vn-
to the.

And truely this waye and forme of
doctrine is to be obserued, which is the
very trade of scripture, wherin men be
taught, fyrst to leaue synnes, and to re-
tourne by workes of penance vnto god,
and that thau they shall receiue remis-
sion of synnes and iustification. And
althoughe suche workes of penance be
required in vs, towardes the atteining
of remission of sinnes and iustification:
yet the same iustification and remissi-
on of synnes is the free gyfte of God,
and conferred vnto vs, Gratis, that is to
saye, of the grace of God, whereby we
doinge suche thynges, and hauynge su-
che motions and workes of penance, be

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prepared and made more apte, to receyue further grace of remission of our synnes and iustification.

And it is not inconuenient, that such thynges shulde throughe grace be done by vs fyrste, and yet it shulde be sayde, that we receyue the sayde gyfte freely. For Christe sayethe in the reuelation of sayne Iohn, Qui sitit veniat, & qui vult accipiat aquam vitæ gratis, He that is thyrsty, let hym come, and he that wolde, let hym take the water of lyfe freelye. Apo. xxii.

Where he affirmeth this gyfte of god to be freely gyuen and conferred, and yet there is required some labour before, as to haue a wyl and desire to come, whiche commynge can not be without amendynge by faithe and penance, and procedynge in the same, and soo to take the water of lyfe, that is to say iustificatiō, through our sauior Christ, which ones receiued in baptisme, or after baptisme being recouered by penāce, although mā daily do offend & fal into diuers veniall synnes, by reasone of his infyrmitie and weakenesse, and therfore hath nede of contynual and dayly repentaunce: yet as longe as he consenteth not to deadly synne, he leeseth not the state of his iustis-

iustification, but remayneth stylle the chylde of god. And being in that state, hath power by goddis grace, dwellyng in hym, to do suche workes, as by acceptation of god through Christ, be compted workes of ryghtuousnesse, and do serue for the preseruation and encrease of his farther iustification, and be appoynted by goddis moste gracious promyse, to haue euerlastinge rewarde in heauen. Whiche both inward and outwarde workes be not onely the declarynge of our faythe and confidence in god, and of the grace whiche we haue receiued: but also a continual exercise, nourishment, preseruation, increse, and perfection of the same. For if we shulde not, after that we haue professid Christ apply our wylle to worke welle, accordynge to our sayde profession: thanne shulde we falle frome the grace of god, and the estate of ryghtuousnes and iustification, whiche we were ones sette in, and become agayne the seruauntes of synne. And as saynte Peter saithe:

ii. Pet. ii. we shulde be in worse case than we were before we receyued the knowlege of Christ.

And that we increase in grace, by worklng in the grace of god ones receiued,

ned, it appereth by the worde of our sa
uiour Christ, where he saith: Omni ha
benti dabitur, & abundabit, meanyng ther
by, that who soeuer vseth wel the grace
of god, whiche is offred vnto him alre
dye, he shall haue more and more plen
tyfull in grace. Wherfore as we contí
nue and perseuere in good workes, soo
more and more we go forwarde & pro
cede in our iustification, and in encrea
synge the same, wherunto saynt Peter
exhorteth vs, sayinge: Falle not from the ii. Pet. iii.
sure estate, wherin ye be set, but increase and
growe in grace, and in the knowledge of our
lorde and sauiour Iesu Christe.

And to ascribe this dygnytie vnto
good workes, it is no derogation to the
grace of god. For as moche as it is to
be confessed, that al good workes come
of the grace of god. And oure merites
as saint Augustine saith, be but the gif
tes of god, and so in our selfe we maye
not glorye nor take backe on our owne
worthines or dignity, which is naught
as of our selfe: but of the onely accep
tation of goddis mercye. And therefore
we must as saynt Paule sayth: Extend Phili. iiii.
our selfe to that whiche is afore vs, to the re
ward of the heuēly calling, which is in Christ,

and styll procede in good workes, knowynge our selues to be euermore greatter debtours to god for his grace. And whan we haue done all, whiche we be bydden do, the scripture teacheth vs to say, that we be vnprofitable seruauntes, bycause that what soo euer we haue done, it is but our duetie, nor we haue done nothynge but that we haue receiued of his gyfte to do, and that to our profite, and not to his. But yet must we take hede, that seynge we haue receyued the grace of god, we be not found vnprofitable seruantes in this wise, that is to say, idel seruantes, to whome it shall be sayde: Caste out the vnprofitable seruantes into the outwarde darkenes, where shall be wepynge and gnasshyng of tethe. And saincte Paule also exhorteth, sayinge: Receyue not the grace of god in vayn, that is to say, worke welle: For the grace of god is gyuen you to that entent, and to that ende we are redemed by Christe, and deliuered from the thraldome of synne, and captiuitie of the deuyll, that we shulde serue god, as Zachary sayth, in holynes & rightuousnes afore hym all our lyfe. And in an other place saint Paul saith: The grace of god hath appeered to brynge saluation vn-

Luc. xvii.

Mat. xxv.

ii. Cor. vi.

Luc. i.

Tit. ii

to all men, teachynge vs, that we renouncyng all vngodlynesse, and worldly desyres, shulde lyue in this present worlde soberly, iustly, and deuoutely, lokyng for the blessed hope and appearaunce of the glorye of the greate god, and our sauiour Jesu Christe: whyche gaue hym selfe for vs, to redeme vs from al wickednes, and to clense vnto hym selfe, a speciall people, whiche shoulde be studious folowers of good workes. In whyche godly sentence of sayut Paule, beside other great plenty of fruitefull learnyng and edifieng, he toucheth in thre wordes al the good woorkes of a true christen man, where he sayeth: Soberly, Justly, and Deuoutly. For in this worde Soberly, he comprehendeth al abstinence and temperance, and our duetie touchyng our body. And in sayeng Justely, he conteineth al workes of charity towardes our neighbor, with due obedience to our princes, heades, and gouernours. And in this word Deuoutly, he concludeth all our workes spirituall, whiche be done immediatly vnto god, as prayer, thynkynge of god, desyryng of his glory. &c.

And vnto all these workes, oughte we mooste diligently with all labour and care to applye our wyll, for these

effectes and endes, that is to saye, the glory of god, the profyte of our neyghbour, & our owne merite, that we maye shewe our selfe thankfull seruantes to our sauiour Jesu Christe, and to be the very people of god, and that he may be glorified in vs: that his churche maye be edefyed by our exaumple, that we maye auoyde fallinge into temptation and syn, that we may scape the scourge of god, that the grace of god and the gyftes thereof maye encrease, and be made perfect in vs, that we may make our election stable and sure, that we maye atteyne euerlastynge lyfe, beyng founde fruitfull in the daye of iudgemente, where euery man shall receyue accordyng to his workes.

## Of prayer for soules departed.

FOR AS much as due order of charitie requireth, & the booke of Machabees, and diuerse auncient doctours plainely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as muche as such vsage, hath continued in the churche soo many yeres, euen from the begynning

gyuynge: menne oughte to iudge and thynke, the same to be well and profytably done. And truly it standeth with the verye ordre of charytie, a christen man to pray for a nother bothe quycke and dead, & to commende one an other in theyr prayers to goddis mercy, and to cause other to praye for theym also, as well in masses and exequies, as at other tymes, & to giue almes for them, accordyng to the vsage of the churche, and ancient opinion of the old fathers: trustyng that these thynges, do not only profite and auayle theym, but also declare vs to be charytable folke, bycause we haue mynd and desire to profyte theym, whyche not withstandynge they be departed this present lyfe, yet remaine they stil membres of the same mystical body of Christe, whervnto we perteine.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how muche, and in what space of time, or to what personne particularly the sayde masses, exequies, and suffrages do profite and auayle: Therfore charitie requireth, that who so euer causeth any

suche masses, exequies, or suffrages to be done, shuld yet (though their intent be more for one then for an other) cause them also to be done for the vniuersall congregation of christen people quicke and deade, for that power and knowledge afore rehersed perteineth onely vnto god, whyche alone knoweth the measures and tymes of his owne iudgement and mercies.

Furthermore bycause the place where the soules remayne, the name therof, the state & conditiō whych they be in, be to vs vncertaine, therfore these with all other suche thinges, must also be lefte to almyghty god, vnto whose mercy it is mete and cōuenient for vs, to commende them, trustyng that God accepteth our prayers for them, reseruing the reste holy to god, vnto whome is knowen theyr estate and condition. And not we to take vpon vs neyther in the one part, ne yet in the other, to giue any fonde and temerarious iudgement in so hygh thinges, so farre passing our knowledge.

Fynally it is muche necessary, that al such abuses as heretofore haue ben brought

broughte in, by supporters & mainteiners of the papacye of Rome, and their complicies, concernyng this matter, be clerely put away, and that we therfore absteine frome the name of purgatory, and no more dispute or reason therof. Under colour of whiche, haue ben aduansed many fonde and great abuses, to make men beleue, that throughe the byshoppe of Romes pardons, soules myghte clerely be deliuered oute of it, and released out of the bondage of sin. And that masses said at Scala cęli, and other prescribed places phantasied by menne, dyd there in those places more profit the soules, then in an other. And also that a prescribed nūbre of prayers soner than other (thoughe as deuoutly said) shuld further their petition soner: yea specially yf they were saide before one image more then an other, whiche they phantasied. Al these and such like abuses be necessarye vtterly to be abolished and extinguished. i. Tim. ii.

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